THE CHURCHMAN.

VOLUME XVI.—No. 9. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH,—1 Tim. iii. 15. WHOLE NUMBER 789.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, MAY 2, 1846. AT NO. 12 JOHN STREET. Terms—$3 00 per annum—in advance.

For the Churchman.

Mr. Editor,—The following lines have been lying by me some time: if you think them worthy of publication, you will, by inserting them in your valuable paper, gratify

ONE OF YOUR READERS.

April 17th, 1846.

"O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all forever; for he hath delivered us from hell, (*margin*,—the grave,) and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame; even out of the midst of the fire hath he delivered us."—*Song of the three holy Children.* Verse 66.

In all the works He doeth,
The Lord His goodness showeth,
And we an instance of His care afford;
O praise Him, Ananias,
O praise Him, Azarias,
O Misael, praise Him, ever praise the Lord!

Our conqueror and oppressor
Would bend us to his pleasure,
Like reeds submissive to the current's flow;
Commanding adoration
To work of his creation,
Or threat'ning vengeance in this fiery glow.

Through fear of mortal ire,
Or quick consuming fire,
Shall we to idols basely bow us down?
Far greater were the terror
Of such a fatal error,
Provoking justly thus Jehovah's frown!

The hot flames round us roaring,
Ope their red jaws devouring,
Like raging lions gaping to destroy;
But safely we abide them,
The angel form beside them,
Their violence renders harmless to annoy.

The seven-times heated furnace,
So powerless to burn us,
Our raiment lo! unscorched defies the same,
From out its fervor bright'ning,
Like darts of arrowy lightning,
Shoots death on those who gave us to the flame.

Behold! the king advances,
Amazement in his glances,
His haughty spirit humbled at the sight;
And Israel's God he blesses,
His greatness he confesses,
And bids all nations own His sov'reign might.—

So Thou, O Lord most holy!
When man is swell'd with folly,
The fierceness of his anger turnest to Thy praise;
And still his wrath remaining,
Its fury, Thou, restraining,
Supremely rulest over all his ways!

O praise Him, Ananias,
O praise Him, Azarias,
O Misael, praise Him, ever praise the Lord!
For who, as we, have reason,
Or in or out of season,
His wondrous might and mercy to record?

L. A.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LXV.

FEAST OF ST. PHILIP AND ST. JAMES THE APOSTLES. MAY 1ST.—In the Gospel for this day, a circumstance is recorded of the first named of the saints whom it commemorates, presenting a peculiarly solemn, interesting, and edifying theme of reflection to the good Christian who would follow the guidance of the Church in meditating on the holy Scriptures which God has caused to be written for our learning. Jesus was in conversation with His apostles at the last supper. As He spake to them of the Father, "Philip saith unto Him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

That man's present state is one of probation appears from all the divine dispensations towards him. The free agency with which he was originally endowed, which was lost by the fall, and restored through the redemption that is in Christ, is recognised in those dispensations. When duties are required of him, while strength is provided sufficient for their discharge, liberty of will still remains, whereby he may refuse the proffered aid, and neglect the required duties. And when belief is enjoined, evidence is given sufficient for reasonable conviction, and of the kind suited to the subject; but not that which would so force conviction as to prevent its being a moral act, the result of a disposition and endeavor to arrive at the truth. The evidence of sense so compels belief, or rather knowledge, of that of which it is capable of judging, that that act or state of mind is entirely independent of willingness. It has, in no degree, a moral character; and cannot therefore be the kind of belief which God is pleased to commend, and consider rewardable. *This* must be founded on evidence only so clear as to be sufficient for an honest and good heart, and a careful, attentive, and willing enquirer. Fuller proof would not allow assent to be indicative of a willing and obedient mind, and therefore to be a criterion of fidelity, or that to which reward can be properly attached. If that degree of evidence is furnished for truths to which assent is required, which is sufficient for a serious and attentive examiner, it is all that can reasonably be expected; and while we rest satisfied with it, we should acknowledge the wisdom and goodness of God in thus making faith a moral act.

But in this, as in every department of the divine dispensations, men are too apt to cavil and object. Whether it arises from a general disposition to oppose, or an unwillingness to assent to the principles of a religion not congenial with the carnal mind, we often hear the objection of the want of sufficient evidence in our holy faith. This is a weapon confidently wielded by the opponents of its most essential doctrines, and with which the hardened atheist would assault the great first principle of all religion. They demand a degree of evidence which would leave them no labor of search or study, and like in kind, that it may be strong in degree, as that which assures them of the existence of sensible objects. To reasonable deduction and inference they are unwilling to attend. Nothing will satisfy them short of proof which leaves no room for careful examination on their part, and consequently makes their assent a matter of necessity rather than of choice. On their principles, religion would entirely change its character, and cease to be a moral test.

It was an error of this description which influenced St. Philip on the occasion noticed above. The record is one among the many proofs of the fidelity of the sacred historians in candidly noticing the failings as well as excellences of prominent professors of the religion in whose behalf they wrote.

Jesus had passed nearly the whole of His ministry. St. Philip, with the other apostles, had witnessed that ministry, seen His works, heard His teaching, been familiar with His character, and had every opportunity of knowing Him well. It was this opportunity of knowing *Him*, which our Lord evidently thought should have been sufficient to satisfy the apostle's desire to have the *Father* shown to them; because it should have taught him that he that had seen *Him* had seen the *Father*.

The course of the Redeemer's life had been enough to convince His followers that in Him dwelt all the fulness of the Godhead bodily—that He was indeed the Great God, mysteriously united with the human nature. But this humble appearance of Him who, in His infinite glories is invisible to mortal eyes, was not satisfactory to the mistaken apostle. His wishes were probably turned towards something like the tremendous display of divine majesty which astounded the Church at Mount Sinai.

Our Saviour's expression, "He that hath seen Me hath seen the Father," cannot, in any reasonable construction, be otherwise taken than as a full declaration of His divinity. It will not do to suppose that it had reference merely to the clear views of God afforded by His instructions. Let us suppose that the wisest and most spiritual teacher that ever lived, nay that a superhuman angelic teacher, when asked to reveal God to his disciples, should make such a reply—should say that to see him was to see God. The mere possession of any notions whatever of such offences as impiety and blasphemy, is sufficient ground on which to rest the right and only reasonable conclusion.

Christ's rebuke of St. Philip was proper, because His having been so long time with the apostles should have superseded the necessity of His now assuring them of His Oneness with the Father.

In illustration of this point, we are, of course, excluded from the use of a large portion of the proof of the divinity of Christ which the New Testament affords. Of the clear views of this doctrine given in the apostolical epistles we cannot avail ourselves; because they could have been no evidence to St. Philip. Nor, perhaps, can we, in strict propriety, notice the evidences which preceded our Saviour's choice of His apostles; and certainly not those which were subsequent to the event now considered. We are limited to those events and circumstances in our Saviour's life and ministry which passed under the observation of the apostles before He made this declaration to St. Philip.

As all things are possible with God, from His very nature as God, it cannot be impossible for Him to assume a visible form, and thus present Himself to human view. Admitting then the possibility of this, what proof could men reasonably require that he whom they saw was indeed God? Could they require more than his declarations to that effect, confirmed by known circumstances that could possibly admit of no other conclusion? This evidence Jesus gave. He declared Himself to be God.

If this can be shown in any one instance, it is sufficient for our purpose. Two or three of the most express declarations will be selected.

When, from a certain discourse of our Lord, the Jews accused Him of saying "that God was His Father," they knew better the real claim which He founded on this assertion, than to put upon it the gloss by which heresy levels the sonship of Jesus with that of any other man or of any creature. They accused Him of saying that God was His Father, in such a sense as thereby *making "Himself equal with God."* He *denied not the charge;* but immediately subjoined the precept, "that all men should honor the Son, even as they honor the Father;" and shortly after declared expressly, "*I and My Father are One;*" and thus exhorted the Jews:—"Believe the works, that ye may know and believe that *the Father is in Me, and I in Him.*"

When our Lord contrasted the principles of the Jews of His time with those of Abraham, whom they appeared proud to acknowledge as their ancestor, He said to them, "Your father Abraham rejoiced to see My day, and he saw it and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham?" Here again, an easy gloss might have furnished a satisfactory answer. The anxiety with which Abraham anticipated the reign of the Messiah, and the clear view with which he was favored of its character and blessings, might have afforded sufficient ground for the figurative expression of Abraham's having *seen His day*. But Jesus chose rather to advert to the most literal sense in which that privilege was enjoyed by the father of the faithful; even to the fact, that, because of His eternity as God, His *day*, His being, His acts, existed in Abraham's time, as it had ever done before. "Verily verily I say unto you, *Before Abraham was, I am.*" He does not even say, Before Abraham was, *I was;* which would have comported with His being a creature whose existence had been anterior to Abraham's day. He adopts a mode of expression that can be proper for HIM only whose is that essential and eternal existence compared with which the time since the days of Abraham was as nothing; and to whom past, present, and future are alike; even Him whose inherent being, imparted by none, and having never had a beginning, was claimed by Him when He revealed Himself to His Church by the name of "I AM;" whence, as its root, is derived, in the sacred language, God's incommunicable title of JEHOVAH.

These, among other clear proofs of Christ's having claimed to be God, had been open to the observation of St. Philip during the time that his Master had been with His apostles. But was His claim sufficient? Connected with the proofs He gave of its validity, it was amply sufficient.

If any mere man, or any more exalted creature, should impiously assume the character of God, is it possible that God would grant him the aid of proof which none but Himself could give? Certainly not. But such proof Jesus afforded—proof which manifested divine power, and consequently set the seal of Heaven to His claims to divinity. *I will, Be thou clean; Thy sins be forgiven thee, Rise up and walk;* are the authoritative and powerful expressions which instantly heal inveterate diseases. *Peace, be still*, calms the violent agitations of the deep. *Maid, arise; Lazarus, come forth;* and his touching the bier on which one departed was on his way to his long home; immediately restore the dead to life. By His blessing, five loaves and two small fishes, supply the wants of several thousands; and the remaining fragments are increased beyond the original quantity. Water is turned by Him to wine. The sea bears Him walking on its surface. In various ways, the ordinary course of nature is suspended or changed, and she yields submission to the authority of Jesus. Surely then it must have been incontestably true that he that had seen Him had seen the Father.

And when to these evidences of the true and supreme divinity of Christ, we add the many others which were not connected with the point of view in which the subject was presented to St. Philip, it surely must appear that if assent to truth is to be at all a test of heart and mind, and therefore a moral act, it is most unreasonable to require fuller or stronger proof. *Show us the Father, and it sufficeth us*, is the demand with which the hardened atheist would seek sensible demonstration, ere he yields assent to the existence of the Great Supreme. He only carries to its legitimate extent, the unphilosophical demand for greater evidence than is needed for reasonable conviction.

The disputer of this world, however, is ready with the plea that there are objections to the scripture idea of the assumption of the human nature by the Deity, rendering it so improbable as to counterbalance all the testimony that may appear in its favor.

In reference to many such reasoners, it were probably bootless to make any appeal to them grounded on the humility and diffidence with which men should judge in such cases. There are better minds, however, desirous to give assent, and to a certain extent *giving* assent, to Christianity, who are biassed by the same principle, and give way to the same native obliquity of the human heart, when required to receive and acknowledge, in all humility, thankfulness, and submission, the *mysteries* of our holy faith. Some of them may not be inaccessible to the fundamental consideration that that faith is a stupendous *fact*, whose *existence* is to be proved, and if proved, unhesitatingly and fully admitted, although its *rationale* cannot in all points be made clear. If there is sufficient evidence that Christ *did* take "the Manhood into God," the fact is proved; and must therefore be admitted; all imagined difficulties, incomprehensibleness, or other objections to the contrary, notwithstanding. No soundly reasoning man will allow these to have the least weight with him. And as this fact is essentially connected with God, it must be characterized with His own wisdom, and must necessarily be *the best that could be.*

Not then as conceding to them, even for a moment, the least value, but merely to show their presumption and weakness, we may glance at two leading objections that have been made to the Scripture doctrine of the Incarnation of the Deity—That it is beneath the dignity of God; and that the proposed object was not of sufficient importance.

It is a common error among men—a very natural product of human infirmity—to judge even of their Creator by themselves. Although He has, in some instances, been pleased to speak of His own perfections in terms referring to human qualities, we should remember that we have no right to do this of ourselves. With humble gratitude we should embrace the ideas of Himself which He has been pleased thus to give us; but should go no further than is warranted by a strict and literal adherence to His revealed word; else we shall be in danger of applying very partial and incorrect views, warped by our native weakness, waywardness, and corruption, as rules by which to judge of the character, attributes, and acts of God. The pride of man may consider condescension as incompatible with true dignity. To stoop to the wants of inferiors may be regarded as too humiliating by the vain-glorious subjects of human greatness. But this is an arrogant and selfish delusion. True dignity knows no stoop to be humiliating, where principle is not sacrificed, or impure views consulted, and where good is to be effected. Even a heathen moralist can answer this objection. "He that is at the top, and can rise no higher, hath yet this one way left to become greater, by stooping beneath himself." The greater the height from which a descent is made to perform a good action, the more virtuous and illustrious is the deed. Where is the station so elevated for wealth, honor, rank, or influence, from which to condescend for the benefit of inferiors, does not justly command admiration and applause?

He who believes that there is a God who made and governs all things, must believe that He has wonderfully condescended in extending any care to finite objects. And it is not for us to say where that care becomes too inglorious. That God *is* pleased to condescend, far from exciting cavils, should be met with the most reverential sense of gratitude and love. But for that care of Divine Providence which some philosophers would stigmatise as unworthy of the Infinite, what would become of us, or the world which we inhabit? Who are we, needy, dependent, grovelling beings, that we should enjoy the blessings of Divine Providence, and yet presume to say of any manifestation of God's mercy, that it is beneath His majesty and greatness!

Is it said that the *object* for which the Bible represents God as having taken the human nature into Himself, is not of sufficient importance? What would have been? Was the *creation* of man worthy of Jehovah's agency; and is his *redemption* too insignificant? In connection with this argument, we are not required to regard the *account how*, but only the *fact that*, man has been brought under the dominion of the infernal enemy who wages perpetual and desperate war against the throne of Heaven. Is it an object of small importance that God should interpose to rescue him?—The question is not now respecting the merits of the particular plan of interposition; but whether interposition at all is unworthy of God. The evils from which the Bible represents God as interposing to save man, are found in the obvious consequences on his religious and moral character, of sin in every kind, and to every degree, of its manifestation as the known, observed, and experienced results of those passions, affections, and appetites, which militate against uprightness and purity of character, and against the peace, order, and best interests of society. To judge aright on this point, we must also have regard to the fact that men are to take their characters with them into another and eternal world. As a farther aid, too, to a just and reasonable conclusion, we must suppose the absence of all those meliorating influences which have grown out of the clearly honest and consistent adoption of the Christian system. Is the rescue of millions of human beings from the guilt and suffering of such a moral and spiritual state too low and unimportant an object for the interposition of the mercy and goodness of God?

Deep as is the interest taken by the devout Christian in such views, from their adequateness as arguments for convincing the gainsayers, they have a value nearer his heart in their relation to his own cherishing of the faith and hope of the Gospel. In themselves, and in their connection with the blessed facts and truths generally of the evangelical system, they are truly dear to him, and are interwoven with all those studies, meditations, and devotions, which, by the blessing of the Holy Ghost, tend to that spiritual discernment and knowledge of God, whereby Christ graciously *shows the Father* to His people; and reveals Him in all the fulness of reconciled love and mercy, which *He* procured for them when, as God-Man, He wrought redemption for them. And if they continue faithful as His members, children of God, and inheritors of the kingdom of heaven, He will bring them at last to that happy inheritance, and there *show them the Father* on His glorious celestial throne; and in satisfying their ravished souls with that divine splendor of His own which is the express image of the person of the Father, will give them the crowning evidence that he that hath seen Him hath seen the Father. The glass through which they now see darkly being removed, and knowledge in part being done away, seeing face to face, and knowing as also they are known, they will have still more clearly opened to them the awful mystery of the Oneness of the Father and the Son, which directs the adoration of the heavenly hosts, as well to THE LAMB THAT WAS SLAIN as to HIM THAT SITTETH UPON THE THRONE.

B. T. O.

For the Churchman.

Remarks *on the 4th volume of D'Aubigne's History of the Reformation in Germany, Switzerland, &c.*

The preceding volumes of this work have been hailed with the most enthusiastic transports by ultra Protestants in this country, and it is natural that they should make a great uproar on the appearance of the present. The publishers are already quarrelling about the spoils, as it has proved a somewhat profitable speculation. The author tells us in his preface that he has written in English this time, because his work has met with such great encouragement in England and America. In France only 4,000 copies have been sold, and this is a great argument in favor of the discernment of the French. In England and the United States the people have been victimized to the amount of 200,000 copies, as is said in the before-mentioned preface. We shall have hereafter a much better opinion of Gallic penetration. Mr. D'Aubigne, however, has wisely taken out a copyright in France as well as in England, and begs that no one will infringe it. He has one eye at least steadily fixed on the emoluments of his labor.

The volume before us contains an account of the proceedings in Germany from 1526 to 1531, to the conclusion of the Diet of Augsburg; and those in Switzerland for the same period down to the death of Zuingle.

In good hands and with proper treatment this part of the history might be made both interesting and instructive. The Reformers now gave their work consistency and form: the Protest at Spire and the Confession of Augsburg became historical documents; parties in Germany and Switzerland assumed avowedly the position of antagonists: the cause of Luther was openly supported by many of the leading princes of the Empire in opposition to the Emperor Charles V.: and in the Swiss Cantons a furious religious war began, which in its results effected a total change in the political and religious relations of the members of the Confederation. These important events ought to be treated of in a dignified, impartial, and philosophic spirit; gossip, cant, and sentimentality should be rejected with disdain; and the historian should conduct his narrative and impart his views in such a manner, as to command the respect and confidence of his readers.

If any one expects dignity and gravity from Mr. D.Aubigne he will be miserably disappointed. The narrations are delivered in a loquacious, melo-dramatic, inflated strain, wholly unworthy of the name of history, and intolerable to any reader of good taste. He mistakes buffoonery for wit, and coarseness for strength; he strives to be sublime and sinks into the lowest depths of bathos; to be pathetic, and irresistibly sets in motion the risible muscles. His descriptions are in the stirring style of the romances fifty years since: and his delineations of character are sad caricatures. In short, Mr. D'Aubigne's qualifications as an historian are equivalent to those of some miserable sign painter, who should undertake to represent the Landing of Columbus or the Battle of New Orleans in first rate style, and fancy himself a Raphael or Michael Angelo.

An affectation of learning has induced him to put here and there at the bottom of the page scraps of Latin and German, which for the most part are of no use whatever in throwing light upon the text. A few specimens will show that they are perfectly valueless. Thus on p. 30, "I tremble for the libraries"—note *metuo bibliothecis*; p. 54, "The impetuous Philip breathes fire and flame"—note, *mirabiliter incensus fuit!* p. 60, "All these things excite me deeply"—note, *Ego non leviter commoveor his rebus;* p. 83, "Two horses hired for the purpose"—note, *Equis conductoriis;* p. 164, "With attentive ears"—note, *Arrectis auribus;* p. 222, "The Emperor slept during the reading"—note, *Imperator iterum obdormivit;*—p. 239, "Who had not the least suspicion"—note, *Caesare nihil suspicante*—and so on *usque ad nauseam* all through the volume. This is the work of a charlatan, not of an accomplished scholar. On page 129 we are told of Luther's "famous and beautiful hymn," *Eine vaste* Burg ist unser Gott"! A learned professor informs us that this is neither German nor good metre: it should be "Ein' feste Burg, &c."—of course the blame must rest on the printer, not on the author, whose erudition is so prodigious: but whether the blunder is found in the English copy as well as the American (Carter's) we are unable to say.

The book abounds with bad taste, especially in the matter of comparisons; we shall cull a few specimens, that it may be seen we do not speak at random:—

Page 44, "The German Reformation at that time *tacked about*, as it were."—P. 52, "The Reformation, seized *with a dizziness* (!) was on the verge of self-destruction."—P. 140, "Numerous pamphlets issuing from his stronghold, *like discharges of musketry*, spread confusion in the enemy's camp."—P. 144, "A crowd of thoughts, like lansquenets armed cap-a-pie!"—P. 193. "A bright track of light, of which Wickliffe and Augustine *mark the most salient points*, carries us back to the apostolic age."—P. 293, "It was like an *indistinct earthquake*"! Well may the reader ask, what in the world is that? Stop a little—the definition is happily added—"which raises the whole surface without causing any rents." Now there can be no misunderstanding it. On p. 441 we are favored with a wonderful vision of a woman and others, who see around, above and below them "blood, blood, every where blood!" The story is too long and too disgusting to transcribe, but Mr. D'Aubigne assures us that the particulars have been *faithfully preserved* in Latin and German, and evidently wishes his readers to swallow it whole. Surely after this he must not laugh at the Romanists for credulity. We suspect that the melo-dramatic style in which this tale is told has been borrowed from Tieck's "Blue-Beard." Probably Mr. D'Aubigne thinks it very fine, but the author of Blue Beard meant it only for burlesque. Whether consciously or not the former has imitated the latter very successfully. "Trembling" is a favorite word with our author, and he brings it in on every occasion when he wishes to be effective. The Emperor, the Elector, the Langrave, Luther, Melancthon, Zuingle, and the Romanists,—all tremble more or less, day after day. One would think that they had all literally turned Quakers. As the following is too good to be lost we transcribe it, though the dislocation from the context deprives it of half its beauty:—

"All eyes were filled with tears. Each took with *trembling hand* the bottle suspended at his side, and offered a draught to one of the chiefs of the opposite party."—P. 485.

It does not appear what the bottle contained, but it probably was not water—at any rate it exposes the worthy gentlemen to suspicion, and it had better be cleared up before the volume is adopted by the American Tract Society, or they will receive a castigation from the veracious assailant of the Tract "On living by Method and Rule."

The following is another instance of the melo-dramatic style, but we do not know if it is taken from Tieck:—

"The army of the Five Cantons hasten through the wood. Burning with courage and with anger they eagerly quicken their steps; from the midst of the beech trees there resounded a confused and savage noise—a frightful murmur; the ground shook; one might have said that the forest was uttering a horrible roar, or that witches were holding their nocturnal revels."—P. 467.

Prodigiously fine! but we think the idea of a dramatist finer still:—

"The Mogul takes snuff in great agitation—[illegible] *His heart is seen to beat through his upper benjamin!!*"

The following passage, however, restores the balance, and even inclines it in favor of Mr. D'Aubigne:—

"A blow from a stone had slain the energetic Zwingle on the field of battle, and the *rebound* reached the pacific Æcolampadius at Basle in the midst of a life that was purely evangelical."—P. 487.

As there is no Latin to explain what this rebound was, or whence it came, we find the sentence somewhat obscure, but this adds to its beauty.

On p. 281 we read:—

"At length Farel, springing up, plunged into the marshes, waded through the waters, crossed vineyards, fields, hills, forests and valleys, and at length reached his destination, *covered with mud and soaked to the skin.*"

Here is a splendid example of energy, and the conclusion is a fine specimen of bathos. It comes in so naturally, and there was so much need of telling it. Nobody could suppose that a gentleman after performing such pedestrian and saltatory feats in a stormy night would be in a dirty condition at the end of his journey. But then Mr. D'Aubigne has composed "a simple and evangelical narrative." Every thing is wonderful in his eyes if done by one of his heroes, or favorites, which amounts to the same thing. Hence he gives us the following remarkable account of the Elector John of Saxony:—

"His great pleasure was to have the Holy Scriptures read to him during the later hours of the day. It is true that having arrived at an advanced age, the pious Elector sometimes fell asleep, but he soon awoke *with a start*, (!) and repeated the last passage aloud.—P. 134.

How very singular!—an aged parishioner of mine used to like a sermon read to him on Sunday evening, and after the first page he invariably fell asleep till the whole was finished, when he awoke *with a stretch*, and declared it was a very good sermon. What a pity he was not an Elector with Merle for his biographer. Quere?—Did the Elector repeat the last passage that he heard before going to sleep, or the last that the man read; if the latter, it was certainly a psychological phenomenon, and we wonder how he did it.

Our author has a most perfect knowledge of the customs and rites of the Romish Church, and the account he gives of the Canon of the Mass is so precise, full, and satisfactory that our readers cannot but partake in our admiration. Hear then and understand—"The canon was a frame work of card board placed on the altar before the priest, and which contained the Apostles' Creed, with various prayers." Truly a Daniel come to judgment! We suppose that without the *frame work of card board* aforesaid there can be no canon in Mr. D'Aubigne's opinion. We apprehend he is slightly mistaken in this.—(See p. 261.)

We now turn to graver matters than mere points of style. We have said this portion of history should be treated of in a dignified, impartial, and philosophical spirit, but such is not the character of Mr. D'Aubigne's writings. He writes like a thorough and infuriated partisan, and his party spirit not only renders him an unfair expositor of the principles of his opponents, but even divests him of the common feelings of humanity. We have a notable instance of this on the 28th and following pages, in which the capture and sack of Rome by the army of the Constable Bourbon are described. The misery, carnage, and desolation attendant on the storming of a populous city have often been deplored by military men, who have been eye witnesses of the horrors they had not power to prevent, inflicted by a brutal and licentious soldiery. We might expect then that one who styles himself a minister of the Gospel would show tenfold horror and detestation at the atrocities he is about to describe. Not so Mons. Merle. He rejoices with fiendish delight in the midst of brutality and blasphemy. All he thinks of is that it is the Roman Church which is suffering; the nobles and the people are members of that communion; her cardinals and other dignitaries are reviled and insulted; and he would fain have been there that he might lend them a helping hand. "When we retrace so many scenes of horror," he says, "we have constant need of calling to mind that the chastisement of the seven hilled city had been predicted by the Divine Scriptures"—p. 24. In a note he refers us to Rev. xviii. and kindly informs us, "we should not *restrict* this prediction to the *incomplete* sack of 1527, from which the city soon recovered." Of course this infallible exposition relieves the mind of all feelings of horror or even compassion. This enables him to dwell with great delight on the plundering of the churches, the ill treatment of matrons and nuns, and the profanation of sacred things. "It was," says our author with a sneer, "upon those things which the Romans called 'holy' that the anger of the Lutherans was especially discharged." These things, so contemptuously alluded to by him, were the chalices and other communion vessels, the sacred vestments, and the furniture of the houses of God. He tells of a mock procession the Germans formed, clad in the Pope's and Cardinal's robes, and facetiously adds, "such were the humors of the Germans." He relates how "the Spaniards put the prelates to death with horrible tortures to extort their treasures, and spared neither rank, sex, nor age:" and then sums up, "The city of Leo X. fell under the judgment of God. The evangelical Christians gazed with astonishment on this judgment of the Lord." And this is all he has to say about it. Did he ever read how our Lord rebuked some who termed those sinners on whom the tower of Siloam fell, and who denounced the unhappy Galileans whose blood Pilate mingled with their sacrifices. The work, however, all along is framed on the principle that Mr. D'Aubigne knows perfectly the Divine dispensations and decrees in reference to this portion of history; in fact he often speaks as if he were an inspired prophet, actually commissioned to reveal the will of God to man. He tells us continually without the least misgiving that this production was dictated by the Spirit, and that event expressly ordered by the providence of God for such and such particular ends. A few miracles are here and there introduced, just as if he really believed them and wished his readers to do so likewise. Thus we are gravely told of Luther's seeing three torches pass before his eyes one night, and at the same time hearing claps of thunder in his head, and fainting thereupon. These are termed "infernal noises," but it may be accounted for as a slight fit of apoplexy, for which his portrait shows he was a very good subject. [illegible], however, leaves no room for the supernatural. We are told also of his conflicts with Satan at the Castle of Coburg; and, for aught that appears, Mr. D'Aubigne thinks them real. At any rate his admirers will be apt to consider them so, while they implicitly swallow what he has been pleased to indite.

(*To be continued.*) M. N.

For the Churchman.

Newmanism.

Dear Sir,—I have read attentively what you and your correspondents have written in regard to Mr. Newman's theory of development; but, though much has been said about the objectivity and subjectivity of Christian doctrine, yet it appears to me that in reference to this subject the nail has not yet been hit on the head. The flaw in Mr. Newman's reasoning is not his adoption of the *theory* of development; for his remarks in this portion of his work are true, and sound, and cannot be refuted, without refuting nature, and the common sense and experience of mankind; but his error lies in the application which he makes of this theory. His application of it is to prove the existing dogmas and opinions of the *Roman* Church, to be identical with the original doctrines of Revelation; whereas its true application is to show, that the Doctrinal Decrees of the *Universal* Church, wherever and whenever such decrees have been formed, are the true expositions of the primary Revelation on the points to which they refer.

To give an illustration of my meaning. The doctrinal decrees of the Council of Nice, for instance, being the decrees of the Catholic or Universal Church, are the true exposition, or development, if you will, of the original doctrine delivered to the Church respecting our Lord's Divinity and Incarnation. Circumstances had tended to bring out this exposition of these doctrines. Error and heresy had arisen in the Church; that is, what was *afterwards* adjudged to be error and heresy on these points; but at first it was only a conflict of opinion—a conflict between the true and the false development of the original truth; both parties in this controversy, viz. the Arians and the Orthodox, as they were afterwards respectively termed, holding professedly the primary idea on these subjects, delivered to the Church, and maintaining that their view of it was the only consistent and correct one. Now what does the Church do in this strait? It decides between the conflicting parties. It decides which development of the original idea is the true development, and which is the false and corrupt one. And henceforth that decision becomes the test of truth and orthodoxy on the subject. And as Mr. Newman very justly observes, the language of the Fathers who wrote after the sitting of this Council, is in consequence much more definite and explicit on the points which it settled, than that of the Anti-Nicene.

Now, this is no disparagement of the original truth or doctrine revealed to the Church in respect to the Divinity and Incarnation of our Lord, as if it were not sufficiently full, and determinate. For circumstances had not yet required that definiteness to be greater than it was, or equal to that which it afterwards attained. The position of these doctrines in reference to other great truths, had to be discussed, and their respective bearings determined. It was necessary to adjust their position on one side so as to harmonize with other acknowledged verities, and to fix the bounds and relations between them and similar verities on the other. In fine, the doctrines in question could not be fully

brought out or developed before the exigencies which should demand such development had arrived. But when the exigencies did come, then it was the Church's place and prerogative authoritatively to determine what were the expositions or developments to be given to these doctrines in reference thereto. Such authoritative developments made by the *whole* Church are the true application of the theory which Mr. Newman has applied *exclusively* to the *partial* decisions of the *Roman* Body.

The truth of the developments of Christian doctrine, thus formed, arises necessarily out of the tenet of the Indefectibility of the Church. She can never err in her authoritative exposition of Christian truth. If she could, then our Lord's promise to be with her, in the persons of her chief ministers, "to the end of the world"—and that "the gates of hell should not prevail against her," would be nugatory, and fail of being accomplished. So long, therefore, as the Church remained one, her expositions of Christian doctrine, *as a Church*, were undoubtedly correct. But since her division into Eastern and Western, and now more especially into "Grecian, Roman, and Anglican," no such authoritative developments have taken place, or are possible to be hoped for. We can only look for them to the *undivided* Church, as she was in the first six centuries of the Christian era. Mr. Newman's attempt, therefore, to apply this theory of development—true in itself—to the decrees of the Council of Trent, is an attempt to make that the characteristic of a *part*, which is the sole prerogative of the *whole* Body.

This is his error—the grand mistake that runs through his whole book. His premises are true, and sound enough, but the conclusions which he derives from them, and the purposes to which he applies them are wretched and faulty in the extreme. For so acute a reasoner, as he generally is, this characteristic of his work is very remarkable. Must we not account for it on the supposition (the only charitable one) that he got bewildered, and lost himself among the fogs of those Romish errors, to which, from the first, he seems to have been so immoderately attached? Let us take warning, from his example, not to tamper with things forbidden, nor to hanker after those meretricious ornaments of religious rites and services, which our own branch of the Church, in the wisdom of her simplicity, has abrogated and disallowed.

I am, yours, &c., O. H. J.

Hempstead, April 20, 1846.

For the Churchman.

New Churches—No. 3.

Mr. Editor,—Fearful that what I have hitherto said on the architectural merits of Grace Church may in some quarters have been misinterpreted into an evidence of ill-will, for whatever reason, against that parish, and conscious that if so what I had yet to say in regard to its interior arrangements would render me still more liable to the imputation, you will I trust excuse me from my promise of occupying another number with a continuation of the same subject. Instead it is my intention to trouble you with a few remarks on the plans of two churches, the corner-stones of which have been recently laid,—I mean Calvary Church and the Church of the Holy Apostles. But few particulars in regard to them having come to my knowledge, what I have to say will be less complete than I could wish.

My conviction of the undesirableness of the cruciform plan for general adoption has been strengthened by what is said of Calvary Church. It is to have two towers surmounted by spires at the west end, the spires to be of wood. A third tower and spire at the intersection of nave and transepts was at first thought of but finally laid aside. Those who are acquainted with the subject will be unable to prevent themselves from wondering at this determination. The central tower (if the church is to be cruciform) is the one to be retained at all hazards, the two western towers not only may be dispensed with but should not be once thought of. It has been laid down as a canon of church building that two western towers are incorrect in parish churches: they occur only in churches that are Cathedral, Collegiate, or Conventual. Hence the plan is essentially faulty. I repeat, if the church is to be cruciform it should have a central tower (and spire if practicable) if not then one at the west end, in no case two or three. To propose the last number is preposterous.

With the two western towers stands or falls the propriety of the western triplet. As there should be no west door save in a tower, and as a triplet in a tower would be a thing almost unknown, it follows that the proposed triplet in Calvary would be erroneous under any modification of the facade.

There can be little doubt that the transepts have been the cause of a very objectionable feature in this plan. Let a church, to consist of chancel, nave, aisles, porch, and *one* west tower, have been the proposition, and the cost of a stone spire would have been easily defrayed. Or if any thing were to hinder this the tower might have been built and the spire (as is quite allowable in Early English) delayed for a time. Or even, if a cross church is resolved on, the central tower might have been built and the addition of the spire postponed. St. Saviour's Church, lately built at Leeds, in England, is an instance of this.

I have thrown together the above remarks in the hope that they may attract the attention of some engaged in the works at Calvary. To modify the plan now would be a trifling inconvenience, and if done in only a few particulars would render it at once the most original and satisfactory church in the city. If for example it could have a central tower (and spire if practicable) ample south and north porches, with a well-developed chancel, it would be, as far as outline is concerned, undeniably perfect. Its architect's first achievement, Grace Church, was so much in advance (this I allow) of the churches erected a few years ago, that it would be distressing to find in his next important commission not only no improvement but a decided falling off. Grace Church is after all a more correct plan than the one designed for Calvary.

With the other church mentioned my business is only to protest against the style adopted, for I am not sufficiently acquainted with its peculiarities to judge how faithfully they are to be preserved. That the "Church of the Holy Apostles" is to be "of the Tuscan order" is matter of regret not only to myself, but I have reason to know to many others who are interested in church-building. It would be doubly painful, moreover, to find that the plan which has been adopted had its origin in the common idea that a Gothic Church is necessarily more expensive than one in another style. Such an opinion does prevail, and it is of importance that it should be removed. It should be always kept in mind that of the same material and accommodations a church in the Gothic style, preserving rigidly all its essentials, can be built for as small a sum of money as one in any other. Nothing it is plain would contribute so powerfully to the settling of this question as the erection of a consistent church for the moderate sum which is understood to be disposable in this case. It would be a practical lesson likely to have its effect in a city where the real capabilities of the style are as yet so little known.

April 21, 1846. CAMDEN.

For the Churchman.

Rev. Mr. Editor,—I have heard that the "Feast of the Ascension" has been appointed the day for the consecration of "Trinity Church." Many of the country clergy may and ought to be present upon this occasion; but upon Ascension Day all parish priests ought to be at their own altars. Could not some other day be chosen? Would not "Tuesday in Whitsun-week" be as convenient for all parties? For one I would like to be present, but shall find it very difficult to leave home upon Ascension Day. Yours faithfully,

"A COUNTRY PARSON."

For the Churchman.

Mr. Editor,—I was, many years ago, a Trustee of the Protestant Episcopal Tract Society, and continue to be deeply impressed with a sense of the value of that Institution and its great usefulness. I see not how any sound and Christian minded Churchman can do otherwise than be thankful for its past efficiency in the cause of Christ, and faithful in his prayers and contributions in its behalf. It is not a little to its credit that it is disapproved and ill treated by such prints as the Episcopal Recorder and Protestant Churchman. The manner in which they have endeavored to turn against it a sentence in the Tract entitled "The way of living by Method and Rule"—a sentence which *has been expunged* from all the editions published for several years last past, and which the editor of the Protestant Churchman *knew to have been expunged* when he inserted the defamatory article—this conduct of the above mentioned papers is a pretty fair specimen of the kind of illustrations they often afford of the religion and morals they profess to advocate.

From such quarters, however, this is not surprising. But I must confess that I *was* surprised that the Banner of the Cross, habitually characterized by Christian justice and courtesy, should have allowed itself to help giving currency to the charge, when it could, in a few hours, have privately ascertained the facts in the case. As was to be expected, however, it has made the *amende honorable*, in its wonted Christian and gentlemanly way. I would make the occasion one of respectful suggestion, whether all true friends of the Church ought not to avoid running into the contemptible and wicked gossip of the day by abstaining from reproachful insinuations against Institutions and persons, when means are at hand for private information which may throw light on the truth in the case. A neglect of this furnishes indeed favorite aliment for low minds and low presses, but is the source of no little disturbance of the peace of the Church.

The above mentioned tract was republished by our Society in 1822, under the auspices of Bishop Hobart, from one by that veteran laborer in the cause of sound Christian tract distribution, the English "Society for Promoting Christian Knowledge." The edition which I have now before me by that Society was printed in 1775, and I believe was the first. Our Society's tract was ordered to be stereotyped, June, 1830, Bishop Hobart's *imprimatur* being still the Society's rule. The sentence objected to, on the subject of temperance in drinking, is a precept in strict accordance with Scripture. In 1775, 1822, and 1830, new measures had not yet discovered that Scripture-rules were insufficient or dangerous. At least devout and sober minded Christians saw no reason to be alarmed at such rules, nor had they the present prevalent ideas of the expediency of going beyond them. Sometime, however, after the tract had been stereotyped, and when a large edition was on hand, a gentleman in New York who had daily opportunities of conference with the officers of the Society, and could, in the Christian and Church-like way of private friendly suggestions or remonstrance, have brought the subject to the notice of the Board—and he, moreover, *one* who, it was well understood, had no objection, as it is believed he has not to this day, to refresh himself occasionally with a glass of wine—thought proper to make the faulted passage an occasion for a public attack upon the Society. This the Trustees disregarded. It was a procedure of a character which they were not called upon to treat with respect. The tract contained nothing which should be offensive to a right minded man; and there was no reason why they should incur the expense and trouble of withdrawing from circulation the large remainder of the edition. At the same time, as the thing in itself, and independently of the indecent and improper manner in which it had been attempted to force a change, was not of much importance, it was understood that when a new edition was called for, if the Board should then think it, all circumstances considered, best to alter it, it might be done. It was altered accordingly several years ago. Our pugnacious papers however, who so love to disturb the peace of the Church, have made use of an obsolete copy to gratify their propensities.

Another fine opportunity for mischief-making has been afforded by the fact of our Society having adopted several tracts written by the Rev. F. W. Faber, before he seceded from the Catholic Church. The cause of "truth" would be served, and "peace" might be shown to be a favorite virtue, by examining these tracts, and pointing out wherein they are erroneous, but this might spoil the more welcome occupation of finding fault, and endeavoring to stir up strife. Therefore the "*come on*" must be sounded without enquiry, and an old, faithful, and extensively useful Church Society must be decried. The Recorder with its characteristic morals of having one rule of equity for itself, and another for its neighbors, a short time since, with reference to its fears that Mr. Melville was tending towards Catholicism, congratulated itself that his past precious writings would not thus be affected, but be, notwithstanding the author's change, a perpetual blessing to the Church. Now, however, that the Tract Society is to be abused, that paper's convenient conscience turns a somerset, and finds out that Mr. Faber's labors for Catholic truth and against Popery are nothing worth, and must destroy all who touch them, because he has renounced Catholicism and embraced Popery.

Our Tract Society, Mr. Editor, is now in the thirty-sixth year of its operations. It is, in character, exactly what it was when it enjoyed the sanction and cordial approbation and co-operation of Bishops Benjamin Moore and Hobart. Its affairs have uniformly been entrusted to a body of men, clerical and lay, who have been among the soundest and most enlightened Churchmen, and the best Christians, of this and the last generation. Its distributions have extended throughout the world, and very largely in every diocese and every section of our own land. If I apprehend aright, its files of correspondence will prove that, with exceptions too insignificant to be noted, it has uniformly enjoyed the confidence of our whole Church, and been looked up to by Bishops, parochial clergy, and missionaries, in all its borders, as one of the most efficient means, under God, of advancing the cause of Christ. That it now has the honor of being allowed to share in receiving the onslaught making against the peace, purity, and interests of the Church, is a distinction which should be borne as apostles are recorded to have borne the suffering of shame for their Master's name. I would say to those who now preside over its operations, Fear not, waver not, change not, go straight forward, do good as your predecessors and yourselves have done. Your cause *has been* blessed, it *will be* blessed by Him who is head over all things unto His Church. Be you, and your brethren in the ministry and membership of Christ *faithful* through evil report and good report; and the Lord will show, in His own time, *who are his.*

SUNEIDESIS AGATHE.

To the Editor of the Churchman:

Rev. and Dear Sir,—If it be not too serious a subject to laugh about (for it cannot but create a smile) may I draw the attention of your readers to the pitiable situation of some of our friends who endeavor to be Protestant Churchmen? In your paper of recent date you took notice of a communication which appeared in the Protestant Churchman; said communication purporting to be a letter from Cambridge, England, containing certain remarks made by Bishop Wilson of Calcutta. His words on regeneration you before quoted:—"Talk to me of baptismal regeneration—why! I prayed this morning to be regenerated, and I do so every day." This idea of regeneration, probably never expressed by the venerable bishop, is eagerly caught at as the opinion of a great and good man and altogether repugnant to baptismal regeneration,—and of course the death knell of all who maintain such a doctrine. In the great haste to combat any thing and every thing savoring of Puseyism, the supposed anti-baptismal-regeneration theory of Bishop Wilson is made public—it is endorsed by the Rev. J. W. Brown and other clerical and lay editors of the Protestant Churchman, and thus reaches Illinois. It meets the eye of the bishop of that diocese. He reads and ponders—then reads again. He is startled, surprised and filled with wonder,—and, determined not to spare his own friends, he sends a letter to the Protestant Churchman, vindicating baptismal regeneration, and accusing Bishop Wilson (if the views ascribed to him be truly his) of inconsistency as a member of the Church. What is now to be done? Bishop Chase, of such high repute with the Low Church party, must have deference paid him. How then is the editor of the Protestant Churchman to get rid of his difficulty? He has been rather too hasty. He has endorsed the very view which is unreservedly condemned by Bishop Chase. He thought, with some others that any thing from Bishop Wilson was of sufficient authority. What will he do? why he gently shifts his burden upon the shoulders of his friends. He says of the article "coming from a responsible source, we published it without comment." And what source? and how responsible? Why, from one of the students at Cambridge, whom Bishop Wilson, in a complimentary manner, divides into three classes—"*crabsticks*," "*dunces*" and "*Puseyites*"—and from one who Bishop Chase says did not understand the subject. How vast the responsibility, by which the editor endeavors to shield his folly. How apparent are the diversities which exist among Low Churchmen; how blind their submission to men; how great the influence which mere sounds have upon them. No sooner have the words "talk to me of baptismal regeneration" escaped the mouth of Bishop Wilson in England, than they fly across the Atlantic; and here would be re-echoed from shore to shore, were they not, contrary to the most sanguine expectations of some, and greatly to the surprise of many, thus checked in their career.

What weight shall be given to a paper, when its contributions come from such highly *responsible sources?* And when its editor and the contributors to its columns are at variance with one another as to the fact, whether or not they have experienced regeneration? R.

New York, April 21st, 1846.

For the Churchman.

Necdum etiam causæ irarum, saevi que dolores
Exciderant animo. Manet alta mente repostum
Judicium Paridis, spretaeque injuria formae.

Mr. Editor,—Bishop Hopkin's "humble but earnest address to the bishops, clergy and laity" is before the public. The Editor of the New York Churchman is alternately praised and censured, as the victim that is about to be led to the altar to be sacrificed, is adorned with garlands, to render the victory more splendid, and the downfall more complete. The above lines of the Roman poet suggested themselves to my mind immediately after its perusal, when I remembered three years have not elapsed since the Bishop of this Diocese addressed a letter to Bishops Hopkins, Chase, and McIlvaine, demanding of them to show grounds for his *impeachment* on account of error in doctrine, touching especially his ordination of the Rev. Mr. Carey. The fact is well known, "a most expressive" silence was observed; no action was taken on that appeal. The conclusion was safely drawn; the Bishop was unassailable; his course was sustained by the principles of the Prayer Book and the Canons of the Church.

If ever there was a theological victory, just short of annihilation, that was one. The production of the Bishop of Vermont is opposition to the same principles in a somewhat different form, narrowing the wide platform of the Catholic Church to the small enclosures of sect and party, and fanning the flames of controversy by an appeal to an ever-changing public opinion. It is painful to witness a learned and accomplished prelate of our Church, departing from the dignity of his official station to assail the editor of a religious paper in a different diocese, and to awaken odium against a class of Churchmen supposed to sympathize with such sentiments, to make a show of small arms, in a sixpenny pamphlet, long after the battle of Waterloo is over, and the victory not of a party, but of *principles* is complete.

What end can now be gained by this renewed appeal [to public sentiment? Is the Prayer Book to be no longer regarded as the bond of union and the guide of faith?

One is almost tempted to believe that other motives rather than a regard to the honor and purity of the Church, have incited to the present course of action—that the reasons for this holy indignation are founded in a remembrance of the past—that the judgment of the Church has not sustained the call which was then made to public sentiment, rather than to the regular tribunals and canonical authorities.

The Bishop of Vermont we believe to be an amiable and learned man. He may rest assured he will not be forgotten. His Diocese affords an ample field for the exercise of intellectual power, and the overflowings of Christian benevolence. Many of his productions would have commanded the respect of the scholar and the gratitude of the Church. Vermont is not so large nor so populous as New York, still we have heard the remark, what finished productions has Bishop Hopkins given to the world; how well he exerts the powers of his mind to the edifying of the Christian and the enlargement of our Church. Was not this enough? Is it necessary at this late period to issue a pamphlet about the Romish tendencies of some of our clergy, but whose meaning cannot be mistaken, and which bears the evident tokens of past defeat, and a marked unwillingness to meet the question on its abstract merits? No; the honored office of a Bishop of the Catholic Church is not enough, the well earned reputation as an author is not enough—all this availeth him nothing, so long as he sees Mordecai, the Jew, *sitting in the king's gate*—so long as the Editor of the New York Churchman and "his clerical associates, whoever they may be," and a large portion of the clergy in every section of the Church, will adhere to the "pure doctrines which they held when they were ordained," and devote "their powers to the fulfilment of those solemn vows which are registered in heaven," subdued by no appeals to public sentiment, unintimidated by the clamors of party, and demeaning themselves as obedient sons of the Church, and faithful ministers of Christ. HERBERT.

For the Churchman.

Bishop Eastburn and the Rev. Mr. Watson.

Mr. Editor,—It is lamentable to see the persecution which follows the true Churchman. The Rev. Mr. Watson is a man of sound Church principles—if we may say so, no taint of Puseyism, but a Bishop Hobart man in the best sense. He has served Trinity Church, Boston, with great fidelity—and such has been the high respect which the Vestry have entertained for him that he has been appointed assistant to the rector for ten years. Now I do not say that Mr. Watson has the qualifications to make a *great* preacher—perhaps he has not; but he has higher claims—his parochial duties were performed in the most unexceptionable manner, and of the poor he was the confiding friend.

It appears to me, Mr. Editor, that this was the very assistant a good bishop should have; but Bishop Eastburn has vetoed his nomination because "he does not assimilate with him;" and this is the only reason.

He turns Mr. Watson from his place for no reason, and he gives none to the Vestry who have called upon him for cause of his abrupt dismission.

Mr. Watson has a large and helpless family.

What is that to me?—I am not comfortable when he is here.

He has always performed his duties faithfully, and he is acceptable to the congregation.

But he is not acceptable to me—I must have such a man as will carry out my principles.

But does not Mr. Watson preach Church principles such as were entertained by Bishop Hobart?

Yes he does, and that is the very reason they do not accord with mine, and they wont do in this age of Puseyism.

But he is a poor man, and you find no fault in him except that he does not "assimilate."

This is the argument of the Bishop of Massachusetts, and it all applies to himself with ten times the force.—He is not acceptable to the congregation, and will *force* his opinions upon them. Why should he not resign? If Mr. Watson resigns because he is not acceptable to the rector, why should not the rector resign if he is not acceptable to the people? It strikes me he cannot avoid the dilemma. He ought to do so, and if he wishes to ascertain the sense of the people, the method is very plain. The truth is, he is determined to have every thing his own way—he certainly will, but I doubt if there is any man who will submit to the yoke he is about imposing. If he will take the advice of an old friend, he will hurry back to his old church, where he has flatterers still, and who would be willing, I dare say, to build him another church, and where he could "assimilate."

Let not Mr. Watson be cast down; he will have a peaceful death-bed, and I trust that he will pray that his persecutors may not be disturbed by the memory of the cruel acts of which he has been the victim; but Mr. Watson has this consolation that he leaves behind him a host of devoted friends, who will always remember him with grateful affection.

Bishop Eastburn went to Boston to put down Puseyism, as he has said—instead of which he has put himself down, and what is of far more consequence, his intolerance and proscription have made the Church better known, and she will soon present a solid phalanx of devoted sons who will be beyond the reach of dictation. There will be an anomaly in Massachusetts, a Bishop without a Church, which is worse than a Church without a Bishop. B.

For the Churchman.

Free Churches.—Pews.

Mr. Editor,—The attention of the members of the Church has been called towards the importance and advantage of "Free Churches." It no doubt would be a great blessing if the new Trinity Church were made wholly free to all; this might be done if the vestry chose, for there is abundant ability in that Corporation to buy out the old proprietors, and throw open the Church, and pay for all the expenses, without charge upon the attendants. But it is different with most other churches, which are generally destitute of funds. There are great objections to the plan adopted where the salary of the minister is derived wholly from pew rents. Frequently these are so high as to exclude the poor from the church, and in some instances it is intended to do this. There are objections to the *wholly free plan* which is adopted in the Mission churches in New York, and in Calvary Church, Brooklyn. Families are separated on occasions of public worship. There is an increased call for money by collections and contributions weekly, monthly and yearly, and after all, there is a great uncertainty of income. I have learnt that a plan is adopted in St. John's Church, Brooklyn, which obviates some of these difficulties. One third of the pews, in different parts of the church, are owned by the vestry; the other, by individuals; on these latter there is a fixed permanent charge, which the owners have agreed to pay; the others are, in part, let out to individuals or families, and they pay according to their ability; and in part they are appropriated gratuitously to any who choose to attend statedly or occasionally, divine worship. The sexton is required to remain outside the door until after the second lesson, and to show *every person* who applies, to a seat, as long as any remain vacant. If this plan were universally adopted there would be no cause of complaint. Z.

For the Churchman.

Mr. Editor,—It was recently my good fortune to hear two excellent discourses from a zealous and highly promising young presbyter of our Church, on the necessity of advocating the "Integrity of the Bible." His arguments were sufficiently and ably brought forward, that the occurrence of an objectionable phrase, word or delineation, can in no wise impugn the "Inspiration of the Scriptures."

As Christian men and believers we know and believe all this, and seeing its necessity I would deprecate such discourses, unless called for by extraordinary circumstances. In the present age, men are too fond of refining upon things, and an appeal to facts is much more stringent upon our reason, than one to our faith. It is very dangerous ground and requires to be handled with consummate ability.

The Jews were a peculiar people:—ever ready to homologate with the habits and customs of the nations around, ever prompt to fall in with the superstitions of the people they met: nothing was too absurd in Idolatry, nothing too gross or wicked for them or their adoption! It needs but little acquaintance with the Heathen Satirists, from Aristophanes to Juvenal, to know that the vices of the ancients were of the [most] detestable nature, and the worst of these vices would be promptly adopted by the Jews. It was necessary that the lawgivers, prophets and inspired writers of the Scriptures should broadly and clearly denounce such vices, or the ever ready Jews would have construed silence into approval and revelled in destruction, assuming that there was no evil in pursuits not forbidden by their lawgivers. This I take to be the common ground assumed by every believer, and as operating equally on our feelings and our weaknesses: the facile mind of the young find no impediment, flying always to the attractive and the moral, leaving the more abstruse points to the future. Yours truly,

April 27, 1846. ROBERT COURT.

The Churchman.

New York, Saturday, May 2, 1846.

Floyd Smith, General Agent, No. 12 John street, up stairs.

The Churchman—Enlarged.—Having made arrangements to have the composition and press work of "The Churchman" done in offices other than those heretofore employed, the inconveniences consequent upon removal, renders it a matter of *necessity* that the first number of "The Churchman" ENLARGED should bear the date of the *ninth* instead of the *second* of May, at which time, without fail, Providence permitting, we intend to fulfil the pledge heretofore given to our patrons and friends.

Notice to Agents.—All persons holding funds belonging to "The Churchman" are earnestly requested to forward the same to this office with as little delay as possible, together with a list of the subscribers from whom they were received.

The books of "The Churchman" are now undergoing a thorough examination. Bills are in the process of being forwarded to such subscribers as appear to be indebted. Some few instances have occurred in which the bills were paid to Agents, who not having made their return to this office, the account still stood open against the subscriber himself. To prevent, as far as possible, the future recurrence of circumstances of a similar kind, Agents are respectfully desired to comply with the foregoing request; and also hereafter to make more frequent returns of the *names* of the subscribers, especially, who may have paid them. Such a measure is indispensably necessary for the preservation of entire accuracy in the books of the office.

By order of the Executive Committee.

FLOYD SMITH, *Chairman.*

Our correspondent "O. H. J." assures us that he has "read attentively" what we have written in regard to Mr. Newman's theory of development. We are bound, therefore, to believe that if we have not been understood the fault is our own. But however this be, our correspondent comes forward to support Mr. Newman in a position which we have never understood him to occupy and which we have never consciously assailed.

Our correspondent takes *development* in the sense of *exposition* or *explanation*; and so understanding it he remarks of it in terms to which we entirely subscribe, that it is "true and sound and cannot be refuted, without refuting nature, and the common sense and experience of mankind." If this indeed were Mr. Newman's theory it would be true as our correspondent says that his sole error lies in its application or in making the Roman instead of the Universal Church the authoritative expounder of Christian doctrine.

If devolopment mean no more, indeed if it do not mean something different *in kind* from exposition, explanation, interpretation or determination of controversies by the authoritative judgment of the Church, then we must acknowledge that all that we have written is very wide of the mark; but in this case we should have a right to say that the world is much mistaken in supposing that Mr. Newman has written a very acute and original work, for certainly development, in any such sense of the word, is the common doctrine of all Catholic divines.

We took in the outset all reasonable precaution to prevent the supposition that we were assailing any *such* theory of development. For we showed from Mr. N.'s language that development as he maintains it, contemplates the growth or enlargement of a divine truth, lodged in the mind, by the assimilation or incorporation with itself of human judgments, and that it supposes the result, i. e. the truth so expanded and enlarged, to be of the same divine authority as the seed from which it has grown. In other words, it provides for *additions to* and not merely *explanations of* revealed truth. And having shown that Mr. Newman made the word in this sense (however he may sometimes depart from it) distinctive of his theory, we have on purpose avoided using it in any other sense.

The very words *exposition, attestation, interpretation, determination of controversies,* &c., all imply a body of truth more or less definite existing out of the mind, and possessing in itself a higher authority than is possessed by those who discharge the office of exposition, explanation, &c. To say, therefore, that the Church is the expounder, witness, or interpreter of revealed truth, or the judge in controversies of faith, is to assume that revealed truth has a reality and integrity independent of the Church, prior to the Church, and that the Church acts towards it a subordinate and ancillary part.

But surely no man who reads Mr. Newman's book with common attention will deny that the development with which he achieves such mighty results is something wholly different. For in virtue of it a doctrine which in the first ages of the Church was not consciously held, nor consciously handed down, nor argued about, and which therefore is not capable of being historically traced to the beginning, manifests itself after the lapse of centuries in the shape of a clearly defined dogma of equal authority to the unquestioned articles of the Apostles' Creed or the plainest dicta of Holy Scripture. And this seed of doctrine, after being long hidden and buried in minds unconscious of its existence, grows to full size, without any abatement of divine authority, by means of the assimilation and incorporation of ideas from the Church. This we take to be Mr. Newman's theory, and it evidently supposes the Church to be, not the representative body of CHRIST, as an ambassador is the representative of his sovereign, but a body of the same nature, power and authority with CHRIST himself. The theory may for a while maintain a Christian reputation by means of that miserable confusion of the Person of our LORD with his mystical or representative body which leads men to speak of the Church as if it were a continued incarnation from age to age of the Word of God; but its true character will eventually be found to be essentially infidel, since in truth it reduces CHRIST to the level of those who have succeeded him, that is of common men, and changes Christian doctrine from a miraculous revelation of heavenly truth to a natural growth or development of the human mind.

At all events our correspondent will do us simple justice by noting that *this* is the theory of development which we have combatted, and that we have not opposed, and never thought of opposing development in the sense of exposition, as he uses the word. We should be sorry to be found fighting with shadows and still more sorry to do Mr. Newman injustice; and if "O. H. J." or any one else will show that Mr. Newman himself holds to development only in the sense of exposition, it would give us sincere pleasure to correct our error and to adopt as we then unquestionably should, and as in fact we have done before on other occasions, "O. H. J.'s line of argument.

We are requested to state that the GLOSSARY, appended to the *Manual of Oral Instruction upon the Bible,* recently issued by the General Sunday School Union, appears in its present form, which is deemed defective, by some inadvertence in the publishing department;—it not having received the sanction of the Executive Committee—nor been revised according to the requirements of their by-laws.

This statement is necessary inasmuch as the mistake was not discovered until copies had been sent (though no *sales* were made) to most of the clergy.

A MANUAL OF ORAL INSTRUCTION *upon the Bible. To which is appended A Glossary of doctrinal and ecclesiastical terms found in the Prayer Book.* New York: Published by the Protestant Episcopal Sunday School Union.

We are gratified to see that the commendable zeal which has been of late manifested for the distinctive principles of the Church has not been suffered to interfere with the important department of Biblical Instruction. The present manual is a valuable digest of information in relation to the books and chief events of the Old and New Testament well fitted to excite and assist the young in the study of the Holy Scriptures. Appended to it is "A Glossary of doctrinal and ecclesiastical terms," of the utility of which there can be no question among those who honestly desire the edification of the young.

We wish that the Sunday School Union would rest their character on the integrity of their aims and the excellence of the works which they prepare, we will not say without regarding, but without taking any public notice of unfriendly criticism, or manifesting any sensitiveness to the ebullitions of party spirit. One such work, either selected or original, as that under consideration,—a work which proves that the indoctrination of the young in the Holy Scriptures is duly provided for, will do more to secure for the Union a permanent reputation and to vindicate it from the charge of exalting the Church at the expense of the Bible, than a thousand ill natured criticisms can do to injure it. The consciousness of right and the faithful discharge of the momentous trusts confided to them, should be a shield to repel from the directors of the Union all the arrows of a petty and censorious temper.

We were led to this reflection from seeing on a fly leaf at the end of this little Manual the following:—

VIGILS.—This word does not occur in the American Prayer Book, but only in the English, and the Manual being a reprint, the retention of the word with the definition as here given, occurs through an oversight.

Are the words *crucifix, dean, Deist, Gothic, lettern, matins, mitre, nave, sacristy, septuagint, transepts,* &c. in the American Prayer Book? If not, why have they been retained? If they are, why does not the Union apologize for every other obtruder as well as for "Vigils?" If it be said that favor is asked for the definition of the word, and not for its insertion, we answer that a glossary, intended for children, is not expected to contain rigid, scholastic definitions, and that in fact it is not more out of the way to make *Vigils* to be *evenings* than it is to make preaching, as the glossary does, part of the office of deacon. For such inadvertences* (and

* We consider this to be an inadvertence, because the word "Even" in the same glossary has merely a reference to "Vigils," evidently showing that the compiler regarded the two words as synonymous. Such, too, we may add is our own understanding of the words; that is, we take the word *even* or *vigils* to denote a *day of fasting* prescribed by the Church to be observed before certain of her chief festivals. BROUGHTON's Dictionary (a high authority and none the worse for being written in the early part of the last century) gives the following account: which is sufficiently judicious, though we know not what proof there is of the implied assertion that the night watches were abolished after the sixth century.

"VIGILS.—In the Christian Church are those fasts, appointed before certain festivals, in order to prepare the mind for a due observation of the ensuing solemnities. They are so called from the Latin word *vigiliæ*, which signifies *watchings*, it being the custom, in the primitive times, to pass great part of the night, preceding certain Holy Days, in devotion and religious exercises. But when these nocturnal assemblies came to be greatly abused, the Church thought fit to abolish them and convert them into fasts, still keeping the former name of *vigils*.

Some found the observation of the vigiliæ or *night watches*, upon several texts of Scripture, which enjoin *watching* as well as *prayer*. And further they urge our Saviour's own example who continued all night in prayer alone. But others, with greater probability, have referred the rise of these night watches to the necessity Christians were under of meeting in the night, by reason of the malice and persecution of their enemies. Thus the disciples of our Lord were assembled together in the evening, the doors being shut for fear of the Jews: And St. Paul at Troas continued his speech until midnight. In the account Pliny gives to the emperor concerning the Christians, their *meeting before day* makes a part of it. And when persecution ceased, and they had the liberty of performing their devotions in a more public manner, they still continued these night watches before great festivals, particularly that of Easter. This practice was in great vigor in the time of St. Jerome, who defended these vigils against the objections

what glossary is there that is free from such?) all fair and charitable men will make due allowance in a first attempt, not to add that they are such as every teacher should be competent to correct. The truth probably is that the word *Vigils* is in ill odor with a certain class of brethren who just now feel it to be a solemn duty to "*speak out*" if they only fancy that they are told that they may use wine in sickness or keep watch in health; and it is for these speak-outers that the Vigil apology is meant. To these brethren much certainly is due in the way of conciliation, but as certainly the Union owes something to its own dignity.

We have said that we were led to these reflections by the notice of the word *Vigil* on the fly-leaf, but we may add that we should never have thought of publishing them had it not been for the request (with which we have complied in another column) to state that the whole Glossary has been published, as it is, in consequence of some inadvertence in the publishing department of the Union. That is to say, an entire work of about fourteen pages has been issued in its present form by the Union through inadvertence! Of course it is all right that such an error should be publicly acknowledged and corrected; but would it have been corrected or even discovered had it not been for a piece of captious criticism which appeared in a journal whose editor tells us from week to week in most emphatic italics that he is bound to "*speak out*" against "Puseyism," &c.? If not, then here is another instance in which the desire to conciliate, most commendable in itself, is carried by the Union beyond the bounds of a just self-respect. Most of the criticisms in the journal referred to are exceedingly trifling, and whatever error is detected in the glossary is such as every sincere friend of the Union would readily overlook in consideration of its general excellence. A confidence in its own integrity and efficiency should have raised the Union above any *such* notice of its assailants.

But there is another motive which ought to be far more imperative with the managers of a Church Institution than respect for themselves, and that is respect for the Church. It is hostility to the Church which is the *animus* of the assault, and it is the truth of GOD and His Church which the Union brings into question by this withdrawal and virtual condemnation of a published work. We do not mean to deny that there are some things in the glossary which might be advantageously altered, but we mean to say that the thing really offensive to the assailants of the Union in the present case, and that which has provoked their attacks is the recognition in the glossary of the doctrines of Baptismal Regeneration and Apostolic Succession. Thus under the head of "Questionable definitions" the assailant mentions, "Adoption, our election into the family of God by baptism." "Bless, a sacerdotal act, and therefore confined to the bishops and priests of the Church." "Church, the society of Christian persons united in CHRIST, under their respective bishops." The definition of Confirmation is particularly objected to because in it grace is said to be conveyed by the laying on of hands; and that of Excommunication because it is said to cut off from the means of salvation; and that of "sect"—"a body of persons separated from CHRIST'S Church," &c.—is rejected with the words, duly followed by an exclamation point, "As if the great Lutheran Churches of Sweden, &c. &c. were sects," &c. We admit that in a general society like that of the Union every concession ought to be made on these points not involving a surrender of what is plainly taught in the Prayer Book; but where the *animus* of the attack is so plainly a desire to get rid of the Prayer Book, we cannot but think that the managers would have shown more respect for their editor, themselves and the Church by taking no public notice of the attack which has been made upon them, and leaving the few and comparatively unimportant exceptions to which the glossary may be justly liable to be corrected in a future edition.

THE CHURCH OF ENGLAND VINDICATED AGAINST ROMANISM AND ULTRA-PROTESTANTISM: *in Sermons preached and published on various occasions. By Walter Farquhar Hook, D.D., Vicar of Leeds.* Baltimore: Joseph Robinson.

This is a volume which we hope and believe will never be without purchasers and readers. The justly engrossing topics to which it relates, as well as the eminent position and Christian virtues of its author justify us in recommending it, as we are happy to do, most strongly. The volume contains thirteen sermons delivered at different times, (one of them as long ago as the year 1825, but the rest within the last few years) and all more or less bearing on the controversies which are still investigating within the Church. Of the theological position of Dr. Hook it is surely unnecessary to speak: he has been too long known as an unflinching supporter of those principles which the noblest ornaments of the Church of England have illustrated, and which the title of his sermons expresses so concisely, to require this at our hands. Of the other merits of the volume a selection or two, which we hope soon to make, will give our readers some knowledge. Meanwhile we cannot refrain from the expression of our thanks to Mr. Robinson for such an addition to the Church books as well as for the neatness of its execution.

A MANUAL OF CHURCH PRINCIPLES, *derived from the Principal Facts and Texts of Holy Scripture, Relating to the Constitution, Functions and Powers of the Christian Church, &c. By W. D. Wilson, A.M. A Presbyter of Western New York.* Baltimore: Joseph Robinson.

We are disposed to unite with the True Catholic in the general commendation which it gives this work. We know indeed of none to which those wishing a compendious account of the nature and peculiarities of the Church may be so safely referred. The 20th chapter, "of the Church in America," contains a minute account of our connection with the early Church, by means of a succession of bishops, and is illustrated by a diagram. We wish to

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of Vigilantius, who endeavored to have them abolished. The council of Eliberis forbad the admission of women into these nocturnal assemblies: but they were not abolished till the VIth century.

It is not every festival that has a vigil, or fast-day preceding it. Those appointed by the Church are as follows:—

Before the *Nativity of our Lord.*	Before the festival of *St. Peter.*
The *Purification and Annunciation* of the Blessed Virgin.	*St. James.*
	St. Bartholomew.
Easter Day.	*St. Matthew.*
Ascension Day.	*St. Simon and St. Jude.*
Pentecost.	*St. Thomas.*
St. Matthias.	*St. Andrew and All Saints.*
St. John Baptist.	

If any of these feasts fall upon a Monday, the vigil or fast-day is kept upon the Saturday and not the Sunday next before it.

The other festivals have no vigils annexed to them, because they fall chiefly between Christmas and Epiphany, or between Easter and Whitsunday, which were always esteemed such seasons of rejoicing, that the Church seldom thought fit to mingle with them any days of fasting and humiliation."

thank the author for the way in which he has treated one point in particular, and for this purpose we shall notice the work again next week.

THE AUTO-BIOGRAPHY OF EDWARD GIBBON, ESQ. *By John Lord Sheffield.* Turner & Hayden.

Gibbon, the extensive scholar and stately historian, may be studied to advantage in this pleasing and valuable book. The elaborateness which generally marks his style is less apparent here, and the subjects which his life embraces are so intimately connected with the general literary history of the last century, as almost to make us forget its private and personal aim.

A PRACTICAL INTRODUCTION TO LATIN PROSE COMPOSITION. *By Thomas Kerchever Arnold, M.A. Revised and corrected by Rev. J. A. Spencer, A.M.* D. Appleton & Co.

We have here the second of Arnold's Classical Series of School Books on a method which, as we before said, has met with considerable success in England. As this is strictly a continuation of the plan begun in the "First and Second Latin Book" we deem it unnecessary to add anything to what we then said. We have full confidence however in the diligence with which the American editor has performed his part.

QUESTIONS FOR SELF-EXAMINATION, *designed primarily for the Use of Young Persons. To which are added, Prayers and other Devotional Exercises.* New York: James A. Sparks.

We would earnestly recommend this little manual as dictated by the best spirit, and framed with much care. The preface contains some valuable directions for its proper use.

AN EXPOSITION OF THE LAW OF BAPTISM: *as it regards the mode and the subjects. By Edwin Hall, Pastor of the First Congregational Church, Norwalk, Conn.* Baker & Scribner.

The aim of this volume is to vindicate the doctrine of Infant Baptism, and its administration by affusion, as held and practised by the Congregational in common with our own Church. In this design, of course we sympathise with the author, but cannot commend the ability with which he has executed it, nor consider him as having superseded the labors of Churchmen in the same field.

THE LIFE OF JULIUS CÆSAR. New York: Leavitt, Trow & Co.

The design of the "Monthly Series," which this work commences, is to provide books which will treat their subjects in a popular style and on Christian principles. As a beginning, the present is rather a favorable specimen; we are struck by the clearness and ease of its narration, while the moral which is drawn from the life of the great Roman general is well applied.

THE FALL OF CRŒSUS. *By the Rev. W. Adams, M. A.*
THE STORY OF JOSEPH AND HIS BRETHREN: *In three parts.*
THE CRIPPLE OF THE RAILROAD: *In three parts.*
THE HISTORY OF OUR BLESSED LORD, *in Easy Verse for Young Children.*

The four little volumes whose titles we have here brought together, are also publications of our Sunday School Union, in the elegant style which characterizes their issues. They are all from the London edition and a most judiciously chosen series of juvenile reading. The "Fall of Crœsus," by the Author of the "Shadow of the Cross" and the "Distant Hills," is in plan and execution alike much in advance of the others. Its design is to trace in the course of History the hand of Providence superintending, rewarding, punishing and humbling the haughty and exalting the meek, and making use of instruments which, to those on whom they operate, are far from being recognized. Crœsus is chosen to illustrate the subject, partly in order to have the illustration as far as might be removed from the present day, and partly because in the ancient author on whom we rely for his history, the same principle is evidently predominant. It will be seen that the volume is one worth pondering: the tale is clearly told, and the "conversations" introduced at the end, while recommending a theory from which we dissent, are still fair and dispassionate. The question is one of interest, and as there is probably a growing prepossession to the side which Mr. Adams takes, it is well that the young scholar's attention will be called to it in so unexceptionable a manner.

The other works mentioned are already, we believe, well known. They are proper for younger readers than the first will profit. (Depository, 20 John street.)

THE EVERGREEN, *for April*, is embellished with a portrait of Bishop Jarvis, and contains its usual interesting matter for family readers.

BROWNSON'S QUARTERLY REVIEW, *for April*, contains but little of general interest. There is a long review of the "Presbyterian Confession of Faith," but like the rest of its author's present writings too glaringly one-sided to have much effect any where. We have been more interested in "Schiller's Æsthetic Theory."

THE SOUTHERN AND WESTERN LITERARY MESSENGER AND REVIEW. *April*, 1846. Richmond, Va., and Charleston, S. C.

This well known representative of Southern literature needs no commendation from us.

A SERMON PREACHED IN CHRIST CHURCH, LOUISVILLE (Ky.) *By the Rector, Rev. James Craik.*

The re-opening of Christ Church was the occasion on which this discourse was preached. Mr. Craik has taken occasion to speak in it of the present state of our Church and has appended some remarks on Mr. Newman's "Development." We make an extract, and are confident that the sermon will be of value.

Romanism, by its later champions, comes forward and prefers the theory of "development." This theory she attempts to sustain, by three *a priori* arguments. The first is, that all nature is a process of development. This argument from analogy is sufficiently satisfied by the fact that revealed religion has been gradually developed in precisely the same way: *but always by successive and fuller revelations.* It commenced in Paradise. It was gradually unfolded, and received its completion by the full Christian revelation.

But this very fact of the progressive unfolding of the Truth by successive revelations, is another of the *a priori* arguments of Mr. N., for a continued *human development* of Christianity, "*under secret supernatural guidance!*"

To this I reply, that each new stage of the development of religious truth, in the Divine economy, has been from heaven, by a DISTINCT and *authenticated revelation.* The earlier dispensations were, *in their terms, preparatory*, and pointed to a larger development by a new revelation, to be made. The new, the Christian revelation, *in the fulness of time*, came. It distinctly announces itself as final, as the last, as the fulfillment of all. Men are exhorted to hear no other, even if it should be preached *by an angel from heaven!* An anthema is solemnly pronounced against any one who adds to, or takes from the book of life. If Mr. N. will go back to the old claim of his sect, and set up a new revelation, distinct from that recorded in the Bible, and *prove* that it was delivered by an angel, or by any other messenger from heaven, then it will be time enough to enter into the enquiry raised by the injunction of St. Paul, whether such a revelation is to be received. But to talk about *developing* a new truth, by which men may be saved, is to undermine the foundations of Divine truth, and of human belief. All history proves, in direct contradiction to the theory of our author, that the action of the human mind upon religious truth, has been, almost universally, the corruption of the truth, and the destruction of religion. Paganism, in all its monstrous forms, and wherever it exists, is man's development of the old Patriarchal religion. Hence the necessity of an entire body of truth, *revealed* and *recorded* This forms the *one unchanging standard by which to try and measure all developments.* Developments, in some of the multifarious senses in which the word is used by Mr. N., there must be. But no human development can be a part of the eternal truth by which men may be saved. That saving truth can only come from God. It must be distinctly in the revelation from Him, or we can have no warrant for its truth. *Legitimate developments*, then, of religious truth, can be nothing more than those near and apparent consequences of that truth, which may be immediately deduced from it, and which refer all their authority to the original truth, and do not pretend to be distinct and substantive truths, *claiming submission.* As soon as they assume an independent position, that position becomes a corruption, pregnant with the most fatal consequences. The supposed development, very probably an error, becomes, by that position, the germ of new consequences and new developments, until presently the departure from the original truth becomes so great, as to be almost direct antagonism. Hence it follows, as a necessary canon for the integrity of religious truth, that all developments whether true or false, near or remote, must be held as matters of opinion, or of discipline, or expediency; and should never be imposed or submitted to, as articles of Faith, as terms of communion, as grounds of salvation. The Romish Church has a vast and comprehensive body of doctrines and practices, which Mr. N. and Moehler say she derived by development from the original truths revealed: but which an older Romish theory maintained she received directly from the Apostles, along with the truths contained in the Scriptures, by a *parallel oral tradition.* Either theory confounds and mingles together the conceits, the inventions, and the vain imaginations of men with the immutable truth of God; and if acted upon, without opposition, would corrupt and destroy Christianity, just as the traditions of the Jews, and the developments of heathenism, corrupted and destroyed the earlier revelations of the Truth from heaven.

We have received "A Discourse in commemoration of the Life and Services of William G. Goddard, L.L. D., delivered at the request of the Faculty, in the Chapel of Brown University, March 12th, 1846, by Francis Wayland, D.D., President of the University."

For reasons unnecessary to be mentioned we depart from our usual rule in regard to obituary notices, and insert the following from the Commercial Advertiser. The extract from Mr. McKee's lecture which follows the notice from the Commercial has not before been published.

OBITUARY NOTICE.—In memory of the death of Miss ELIZA V. S. P——, who died on the 23d of February, aged 15 years.

The subject of this sketch was a school girl, not of ordinary cast or talent; a lovely being just blooming forth to womanhood when death prematurely selected her to be borne hence; as we pluck from the bush the most beauteous rose, so hath He who rules on high, for his own wise purpose taken from us one of the fairest flowers of the garden.

Reader, pause and reflect on what is here recorded of one most dearly loved; so young, so buoyant in spirit, so pure in thought, so affectionate and warm in friendship, so beloved by all; in whose bosom there was no deceit; reserved and modest in her deportment, conscientious and fervent in her religious devotion, a ready writer, quick in conception and expression, and frequently original and brilliant in description; she who was but lately in the pride and bloom of health is now no more. She is gone, forever gone. She was a pupil in one of the principal boarding schools in this city; where she retired in prayer and rose at early dawn, was attentive, studious, industrious and obedient, and was not only loved, but dearly so by principals, teachers and schoolmates. If others were in sickness or affliction, she was first to administer to their comfort and cheer them with her kindness. She spoke never of any but in praise.

In this trying scene let the weeping parents, sisters and friends respond to her last solemn words in prayer, "O Lord thy will, not mine, be done." She has bid adieu to a short life of woe, and is now beyond the reach of pain. They will no more see her loved form, or hear her sweet voice; her God has called her early from this fleeting world, where the spark is only kindled to expand and shine forth in an unknown, better and everlasting sphere of happiness, where there is no sin, but where all who die in the love of the Lord will find a haven of safety and eternal rest. Those who knew her best know that few go hence at her tender age so well prepared; they know that hers was an inquiring mind; that each night in her chamber on bended knee she prayed in sincerity and truth to Him who has called her from us; they know that "our loss is her eternal gain;" and that if they live as she lived, and die as she died, they will surely meet her again in the celestial worlds above. When on her bed of sickness, and this world's vanities were gently fading from her view, at her own request many prayers werv daily offered up to her Heavenly Father for her safety, and they soothed and calmed her, and when her pure heart ceased to beat, she was fully prepared to meet her God—

> Her lamp was trimmed and burning bright,
> When her young spirit took its flight
> To an eternal home.
> She's gone to heaven—go meet her there;
> Where no more sorrow, sin or care
> To her shall ever come.

From the many letters written by her to absent friends I have been permitted to make, from one dated 11th Sept. 1845, the following beautiful extract, as being suitable in subject and train of thought for the present occasion:—

"On Saturday we went to Greenwood Cemetery, which is a lovely place; numerous vaults and lofty monuments adorn the sacred ground; the sylvan lake is one of the most delightful places imagination can fancy; on its borders are the graves of the crazy poet and the Indian Queen. If you take one winding avenue you will find yourself in a low dell, another and you are on a rising summit, or perhaps on the verge of a silver lake whose glassy surface reflects like a mirror the branches of some bending willow or stately tree. It would be in vain for me to pen the beauties of this sacred and final repose of the *dead.*"

From another letter:—

"It seems as though I wish to spend a large portion of my time in composing; my whole mind appears to be involved in that all-absorbing subject save one, which is found at the *religious shrine.*"

There is one of whom I would speak who is borne down with anguish and grieves as sincerely as any other the loss of the departed; an affectionate aunt living in a distant city, under whose care she was received when but a child and from whom she had but lately returned to her parental home to complete her education. To this pious relation may it be said, "Well done thou good and faithful servant; thou shalt have thy reward." Thy beloved and thou shalt surely meet again.

Of one other I would also speak and my task is done—a fair young friend, early schoolmate and companion. By her this affliction will be deeply mourned, but their young hearts so closely twined together are only for the present separated. Life's course is swiftly run, and it is appointed that all are once to die; after death the curtain which now veils us from the future will be raised and a brighter and happier world will appear before us. There the meeting of kindred spirits will be glorious, happy and eternal. Their joy shall be great; they shall meet again to part no more.

In this early bereavement of one who but a few days previous to her death was in the bright sunshine of life and health and the pride of friends, we are taught how vain and delusive are all things in this world, and the solemn reflection presses itself more forcibly upon us that there is another to which we are fast hastening. We know not what a day may bring forth. God has no respect for persons, and from His stern decree there is no appeal. "Be ye also ready."

Extract from Mr. Joseph McKee's lecture to the young ladies of Madame Chegaray's school, (before the Easter holy days,) alluding to the death of Miss Eliza V. S. Platt.

And now let me say to you before I close, that this coming week should be to you all, a week of sober festival, of earnest thankfulness. It commemorates some of the most wonderful events connected with our future destiny. It is, too, the opening week of the year—the time when Spring utters her resurrection voice, and the insect and vegetable tribes come forth fresh and full of life from their winter sleep. There are places, however, where no spring voice is heard. Hearts too there are, full of sadness, even at this joyful period. There is no spring-tide in the grave till the voice of the great Archangel shall speak down unto dark caverns. I know, and you know, there are sad hearts; I know, and you know, where there is one home at least, upon which the sunshine of the Easter morning shall shine with a dimmer loveliness than was its wont.

I look over you as you are assembled here this morning, and I see there is one *missing*—*one who is not.* Oh! never in all this world shall we meet again. She is gone, gone to the realms of silence and awful reality. Death entered here into this very room, and he laid his cold hand upon her, and gently as a blossom when it folds itself up at nightfall did she gather up her earthly life, and go forth to the better land, asking with her last voice, the love and presence of her Heavenly Father in the everlasting world. Deeply is she mourned. She was a truthful child; artless, sincere, anxious to know the right, and to do it. More than all this; she was one who thought much on the world to which she has departed. Never did you hear her say or do an ungracious word or act towards teachers or classmates. Earnestly and truly did she struggle to gain the approbation of us all—that approbation that is worth the struggle, built up as it must be on intellectual industry and good deportment. But she is gone!—her school-days are ended, her lessons on earth are done She has gone forth to another life, to another and a better world; to other and higher teachings. Oh! not, if I could, would I have her come to this beautiful, though saddened world again. Blessed are the youthful dead, that die trusting in Him who is the resurrection and the life. We miss them from our side, but forget them, we cannot.—Their looks of guileless love still lie, like enquiring sunshine, among the pleasant memories of the heart. Aye, and often in the quiet hour, will they come to us, not with frozen smiles upon their hushed lips, not in the vesture of the grave, but with the beauty of the better land around them, and voices gushing with the music of the skies.

Death has indeed taken one from your midst; but, in *your homes* no mother mourns for a beloved daughter: no father sighs in silence, for the glad, happy girl, twining around him her young affections. God has protected you,—His hand, gentler than the soft folds of the warm air has been upon you and sheltered you from sickness and from death. Oh! when you go upon the coming Sabbath to keep holy day before the Easter King in his earthly temple, reverently and gratefully acknowledge his goodness and loving kindness. Remember, *it is not all of life to live, nor all of death to die.*

Domestic Intelligence.

The Rev. Samuel B. Bostwick having removed from Brandon, Vt., to Sandy Hill, N. Y., desires that all letters, papers, &c., for him may be directed accordingly.

MASSACHUSETTS.—A new parish has been organized in Cabotville, near Springfield, under the title of Grace Church. For the present it is under the charge of the rector of Christ Church, Springfield.

Episcopal Visitation.—Bishop Eastburn, Friday, April 17, confirmed 3 persons in the Church of the Ascension, Fall River.

The Rev. George H. Clark having the charge of All Saints' Church, Worcester, requests that his letters and papers may be directed to that place.

RHODE ISLAND.—On the first Sunday after Easter, in the afternoon, six persons were confirmed in Trinity Church, Newport. The Rev. R. B. Hall, rector, read Evening Prayers; a sermon and address were delivered by the bishop.

At half-past seven o'clock, P. M. of the same day, the same holy rite was administered to fifteen persons, belonging to Zion Church, Newport. The Rev. B. Watson, rector, conducted the service; the bishop preached, and addressed the candidates.—*Wit.*

INDIANA.—*Bishop Kemper's Visitations.*—May 14, Michigan City. 15, La Porte. 17, Mishawaka. 18, Bristol. 19, Lima. 24, Fort Wayne. 27, Peru. 30, Logansport. 31, Whitsunday, Delphi.

June 2, Whitsun-Tuesday, Lafayette. 3, Crawfordsville. 7, Trinity Sunday, Terre Haute. 9, Vincennes. 10, Langton's. 11, Thurston's. 12, New Harmony. 14, Evansville. 18, Leavenworth. 21, New Albany. 22, Jeffersonville. 26, Madison. 28, Lawrenceburgh.

July 5, Richmond. 9, Indianapolis, Convention.

The remainder of the Summary prepared for this week is necessarily deferred to our next.

For the Churchman.

NEW YORK, April 26, 1846.

Mr. Editor,—The following Circular is designed to give information to our friends in general that an effort has been made to erect a church edifice for the use of the congregation of Christ Church in the village of Sag Harbor, and to request those who are willing to lend their aid in so laudable an object, to forward such aid according to the direction given in the Circular. You will, therefore, confer a favor by inserting it in your paper of this week.

At a meeting of the Rectors of Episcopal Churches in Brooklyn, held in the Vestry Room of Calvary Church, the Rev. Dr. Cutler was called to the chair, and the Rev. Wm. H. Lewis was appointed secretary; when it was

Resolved, That we cordially approve of the effort to erect an Episcopal Church at Sag Harbor, and unitedly and earnestly recommend the same to the people of our respective congregations.

EVAN M. JOHNSON, *Rector of St. John's Church.*
B. C. CUTLER, *Rector of St. Ann's Church.*
WM. H. LEWIS, *Rector of Calvary Church.*
FRANCIS VINTON, *Rector of Emmanuel Church.*
JOHN S. STONE, *Rector of Christ Church.*
JOSEPH HUNTER, *Rector of St Mary's Church.*
J. W. DILLER, *Rector of St. Luke's Church.*

The subscriber, Minister of the congregation of Christ Church, in the village of Sag Harbor, has been authorized by the Vestry of said Church to receive subscriptions and donations to aid in building a church in that place; and all sums which may be given to him personally, or forwarded to any of the Episcopal Clergymen in the city of Brooklyn, or to Mr. Butler at the Episcopal Church Depository, No. 20 John street, New York, will be thankfully received.

H. F. ROBERTS.

St. John's Chapel.

On Sunday morning a sermon will be preached and a collection made for the benefit of the Missionary Fund of the Diocese.

When it is known that many of the country parishes cannot possibly support a minister without the aid of the stipend allowed by the Committee of the Convention, and that most of these parishes give a very scanty support including the stipend—that the privations of the missionaries, attending as they also have to do, to other and distant parishes, are consequently great, it surely becomes a Christian duty, with all persons attached to our Church, to contribute of the means with which God has blessed them, to the support and comfort of their missionaries, in their self-devoted and arduous duties.

Thirty-five stations have been appointed in this diocese to fill and support, which will require $4,375 annually—a small sum truly for the wealthy to give,—a large sum to poor missionaries if disappointed in its prompt receipt.

The benevolent and kind hearted will surely by their liberality prevent such distress. B.

To Correspondents.

We have received a very gratifying sketch of the proceedings at the dinner of the St. George's Society, which we shall cheerfully insert in our next.

Out of regard to prescriptive rights and for other reasons we have taken the liberty of altering the signatures of two or three communications in the present number.

"F. H. H." in our next. "Charity" is received.

We would respectfully submit to "A Clergyman of Maryland" whether it would not be well to avail himself of the "True Catholic," in order to introduce to the Church the important work from which he sends us extracts.

Calendar.

May.

1. St. Philip and St. James, the Apostles.
3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. THE ASCENSION OF OUR LORD JESUS CHRIST. —*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. WHITSUNDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

June.

1. Monday in Whitsun-Week.
2. Tuesday in Whitsun-Week.
3. Ember Day.
5. Ember Day.
6. Ember Day.
7. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Third Sunday after Trinity.
29. St. Peter the Apostle.

Notices.

☞ Bishop McCOSKRY will administer the Rite of Confirmation in the Church of the Epiphany on the Fifth Sunday after Easter, May 17, at 3½ P. M. Second visit. May 2—3t

☞ The Church of "SAINT GEORGE THE MARTYR" will meet for Divine Service at No. 410 Broadway, corner of Canal street, on and after the 1st of May.

☞ The Annual Meeting of the New York Protestant Episcopal City Mission Society will be held at the Foreign Mission Room, 281 Broadway, on Thursday, April 30th, at 7½ P. M.

THOMAS F. COCK, Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 21st of April, the Treasurer has received the following contributions:

From Trinity ch, West Troy, $7; Domestic Missions, "Lydia of Mobile," $2; Columbus, Tenn, Columbia Female Institute, $10; 9 boys in Bishop Otey's school, $155; St Peter's ch, $20 40; St John's chapel, Mauny co, $15; St John's ch, Cape Vincent, W N Y, $9; St Paul's ch, Oxford, $16; a member of St Paul's ch, Richmond, $10; Trinity ch, Geneva, 3 payments, $15; Trinity ch, Seneca Falls, $2; Zion ch, Rome, $2 82; Trinity ch, Lowville, $3 53; St John's ch, Canandagua, for the West, 54 cents; a communicant of Trinity ch, Geneva, for the West, $3; Grace ch, Utica, $30 40; St Paul's ch, Springfield, Ill, 2d contribution, $12; Emmanuel ch, Bellows Falls, Vt, $5; coll in Christ ch, Macon, Ga, 1st Sunday after Easter, $57; Christ ch, Alexandria, D C, $12; St Mark's ch, Orange, N J, $32; Calvary ch, Memphis, Tenn, $31 25; Easter coll, Vergennes, Vt, $7; a female member of St Ann's ch, Fishkill Landing, $10; Trinity ch, Plattsburgh, N Y, $14 39. Total, $328 88.

THOMAS N. STANFORD, Treasurer,
April 30, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of April 21st, the Treasurer acknowledges the receipt of the following amounts:

From Ascension ch, Wakefield, R I, acc't pledge for Rev Mr Penny, $1 10; Miss. Soc'y, St John's ch, Providence, education, Africa, $100—$101 10; Edward Carrington, for Ed Carrington Ames, education, China, $25; a lady, education, China, $20; O, New Orleans, education, China, $25; through Chas Seymour, Treas, W N Y, St John's ch, Mt Morris, China, $30 50; Africa, $5; Trinity ch, Geneva, $15; Trinity ch, Shephardstown, Va, $8 20; Dr Magruder, $2; Mrs A Robinson, $1 50; Miss E Wines, $1 50; Miss Swearingen's class S S, $1 80; C W A, $15—$30; Ladies' Sewing Soc'y, Piqua, O, education, China, $25; St Mark's ch, Warren, R I, Africa, $9; do, Constantinople, $12 37—$21 37; Christ ch, Alexandria, D C, from little children, for Africa, $18 07; China, $5; Ch at Houston, $6 93—$30; Christ ch, Hartford, Ct, monthly collection, $48 15; Christ ch, Macon, Ga, thankoffering of two individuals, $20; Trinity ch, Plattsburgh, N Y, $3 33. Total, $379 45.

J. SMYTH ROGERS, Treasurer,
New York, April 28, 1846. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss C A Edwards, subscriber, $2. Christ ch, Manlius, $1; Zion ch, Pierrepont Manor, $10, by Charles Seymour, Esq. Rev W H Frisbie, Hitchcockville, Ct, donation, $1; G C J Piqua, Esq, Ohio, for the distribution of the Holy Scriptures among 5 Domestic Missionary stations—$5 to each—received from Rev H Payne, Piqua, O, $25; St Peter's ch, Freehold, N J, Rev F C Putnam, $6 50; St Mary's ch, Brooklyn, Rev Joseph Hunter, $4. Total amount, $49 50.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street
New York, April 28, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Edwards, New Haven, subscriber, $1. Trinity ch, Camden, $1 63; Christ ch, Manlius, $1; St Matthew's ch, Moravia, $1; Zion ch, Pierrepont Manor, $10—by Charles Seymour, Esq, Treasurer of Diocese W N Y. Christ ch, Rev Thomas Lyell, DD, $5 43; the savings of two small children, $1; a lady of St Paul's chapel, $5. Total amount, $26 06.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.
New York, April 28, 1846.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK. The Treasurer has received since report of, 21st inst., the following contributions, viz:—

From Christ ch, Troy, Rev R B Fairbairn, $14; St Thomas's ch, New York, Rev Dr Whitehouse, $100; Trinity ch, Plattsburgh, Rev Thomas Mallaby $20 84. Total amount, $134 84.

C. N. S. ROWLAND, Treasurer,
April 28, 1846. 55 Water street.

Note.—In acknowledgment on 21st inst., as from St Paul's church, Poughkeepsie, $5, should have been from Christ ch, Poughkeepsie, Rev H D Wheaton, in addition to $60 on 14th inst.

Receipts of the P. E. Church Missionary Society for Seamen in City and Port of New York, since last report:—

From John Jay, $2; Trinity ch, Pottsdam, $5; monthly offerings of St Mark's ch, $15; Rev G T Bedell, 10 subscriptions, $20; John Whyte, 6 do, $12; cash, per J M Underhill, $16; John H Swift, $5; collection in St Stephen's ch, $20 82; W Rutherford, 10 subscriptions, $20; W R Ronalds, $2; E S D, $2; Floyd Smith, jr, $1; officer at West Point, $2; Mr Thomas, $2; J Miller, $1; F C Tucker, $2; Henry Fisher, $2; cash for subscriptions, from Rev Mr Diller, $18 85; collection in St John's chapel, $243 59; collection for new chapel, J E Boisseau, $25; J S A, Ch of Ascension, $50.

B. S. THOMAS, Treasurer,
New York, April 28, 1846. 23 William-st.

GRACE CHURCH.

THE Pews remaining unsold will be sold at Public Auction in the Church, on Tuesday, 12th day of May, at 12 o'clock. May 2—2t$

ST. MARY'S HALL.

THE Summer Term of this Institution will commence on the first of May. Apply to the Rev. R. I. Germain, Burlington, N. Jersey. Ap. 18—5t$

The General Prot. Episcopal S. S. Union,
Have just published,

A MANUAL OF ORAL INSTRUCTION UPON THE BIBLE, to which is appended a Glossary of Ecclesiastical terms found in the Prayer Book. 48 pp. 18mo. paper covers.

THE FALL OF CRŒSUS. By the Author of the "Shadow of the Cross" and "The Distant Hills."

THE CRIPPLE OF THE RAILROAD,—a Library Book for Sunday Schools.

THE SHADOW OF THE CROSS, a new edition, in fine muslin and paper covers.

THE HISTORY OF JOSEPH AND HIS BRETHREN, 108 pages, 18mo. Library style.

In course of Publication.

LUKE SHARP. By the author of "Tales of the Village."
THOMAS KENNIER, or *The Events of a Week.*
PRASCA LONPENLOFF, or *Filial Piety Exemplified.* A Russian Narrative.
THE HISTORY OF CHARLES JONES; *written by himself.*
GOTTFRIED, OR THE HERMITAGE.
THE LITTLE MOUNTAINEER, or *I wish I could read.*
BEAR AND FORBEAR.
BAD HABITS.
THE DOVE.

☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.
May 2. Agent, 20 John street.

NEW ENGLISH THEOLOGICAL WORKS.
Imported by D. APPLETON & Co. 200 Broadway.

FRENCH'S Notes on the Miracles, 1 vol. $3 50.
Manning's Parochial Sermons, vol. 2.
Hart's Eccles. Records of Great Britain, 1v $3 50.
Brogden's Catholic Safeguards, vol. I. $4 50.
McNeil—The Church and The Churches, 1v 8vo, $4.
Sydney Smith's Sermons preached at St. Paul's, &c. 1 vol. $3 50.
Mills' Cambridge University Sermons, 1v, $3 50.
Library of the Fathers, translated, v21, $4.
Plain Sermons, v 7, $2.
Doctrine of the Russian Church, translated, 1v, $3.
Heurtley's Bampton Lectures, 1845, $2 50.
Sermons preached at St. Saviour's Ch. Leeds, 1v. $2 25
Burton's Lectures on Eccles. History, new edit. 1v, $4.
Practical Sermons, by Living Divines, 2v, $5.
Sullivan's Parish Sermons, 1v, $1 75.
Blencowe's Plain Sermons, 1v, $2.
Bp. Wilberforce's Sermons before the Queen, 2d ed. $2
Hook's Ecclesiastical Biography, v1, $2.
Hook's Church Dictionary, 4th edit. $2 50.
Stephen's History of the Church of Scotland, 4v, $12.
Williams—The Way of Eternal Life, 1v illust'd, $3.
☞ Single copies books imported to order. May 2.

DEVOTIONS FOR THE YOUNG.

A MANUAL of Private Devotions for the Use of Young Persons. Price 50, 37½ and 25 cts.

Opinions of the Press.

"This work consists chiefly of such selections from Holy Scripture, prayers, hymns and ejaculations, as are adapted to form the youthful mind to the habits of daily practical devotion."—*Churchman.*

"There is much in this little volume to commend it to parents for children; and if they were properly and early instructed in it, they would acquire habits of devotion and attention to the duty of private prayer, which would govern them through life, and be a safe guard against the temptations with which we are continually assailed. We think it a valuable little book, and do not doubt that it will be a very useful one."—*Banner of the Cross.*

"A beautiful little thing, and it would be well if parents would introduce it to the attention of their young charge, that so they might early learn the language of devotion. One or two of these fair pages might be taught to very young children, and thus they would grow up with the language of prayer and the words of Holy Scripture in their minds."—*Gospel Messenger.*

"This is an admirable little manual, containing devotions for morning and evening, and various occasions; all adapted to the capacities of young children, and chiefly in the very language of the Scripture. We most heartily recommend it, and should be gratified to have it find a place in every family, among the youthful members."—*Evergreen.*

"*We pronounce the book a very dangerous book to be put in the hands of children. Let Protestant Episcopalians beware of it.*"—Protestant Churchman.

H. M. ONDERDONK & CO.,
May 2. 25 John street.

TO CHURCHES AND MUSIC COMMITTEES.

AN experienced Chorister and a superior Soprano singer, or a Quartette of good singers, will be disengaged from the first of May, and will be happy to receive proposals from any of the churches of this city or Brooklyn, for the ensuing year. Terms moderate. A line addressed to "CHORISTER," at this office, will receive due attention. May 2—1t$

A GOVERNESS WANTED

TO take charge of, and instruct two Children under ten years of age, in a family residing in the country. The lady must be a member of the Episcopal Church. For further particulars reference is made to Mr. FLOYD SMITH, at the Churchman office.
May 2—3t

A CLERGYMAN of a neighboring diocese, who has had several years' experience in teaching the Classical and English branches, is desirous of a situation as Principal or Assistant in some respectable institution in, or near this city. For particulars address "W. G." box 230, Branch post-office.
May 2—8t$

ROSSVILLE BOARDING SCHOOL, STATEN ISLAND.

W. WESTHORP presents his respects to his friends and the public, and begs leave to say that his school is now open for the reception of pupils. All the common branches of a good English education are taught in this school. Board and tuition $25 per quarter. Music $10.

REFERENCES—B. Mortimer, Esq., No. 4 Wall street, and Mr. W. Ludlam, 124 Beekman st., New York; Rev. D. Moore, Rev. S. D. Jackson, H. S. Seguin.
May 2—4t$

MR. OLMSTEAD'S CLASSICAL AND ENGLISH SCHOOL, 830 Broadway, cor. of 12th st.

THIS Institution is located near Union Square, in one of the most pleasant and respectable parts of the city. The rooms are large and capable of free ventilation. All the branches of a thorough English, Classical and Commercial Education are taught by the Principal and competent assistants. Circulars containing terms, references, &c., may be had at the rooms. May 2—3t$

MISS ADRAIN'S BOARDING AND DAY SCHOOL, JAMAICA, L. I.

WILL re-open on the first Monday in May. Circulars may be obtained by applying to EBENEZER MONROE, Esq., No. 181 Broadway. Ap. 25—3t$

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 10 Albion Place, Fourth street, a few doors west of the Second Avenue.

The situation is airy and pleasant; and the garden, being unusually large, affords ample ground for recreation and exercise.

The course of instruction includes a thorough English and French education; and while every facility is afforded for the acquirement of the higher branches and the accomplishments, particular attention is also paid to the Junior classes.

The Principals devote their entire personal attention to the care and instruction of their pupils; and in some branches they are assisted by approved teachers.

Further information with regard to the system of study, terms, &c. can be obtained on application.
March 28—2m$

SCHOOL—NEW HAVEN, CONNECTICUT.

THE Summer term of the Misses EDWARDS' Boarding and Day School for Young Ladies, will commence on Monday, May 11th.

REFERENCES.—Rev. Dr. Croswell, Rev. J. H. Nichols, New Haven; Rev. William Croswell, Boston; Judge Nelson, Cooperstown, Rev. J. H. Tuttle, Hudson, Cyrus Curtiss, Esq., New York.
New Haven, April 11th, 1846.—6t$

BROWN'S POINT SCHOOL, (near Keyport, Monmouth county, N. Jersey, Rev. JOHN CROSS, Principal.

The Summer session of this School will commence on the first Monday in May. The branches taught are those that are necessary to fit young men for College. Terms $75 per session, payable in advance. Circulars may be had at the office of the Churchman.
April 18—4t

Just Published,

THE GOSPEL NARRATIVE OF OUR LORD'S PASSION Harmonized, with Reflections. By the Rev. I. Williams, B.D. From the Churchman Library, Vol. 3. Bound separate.

JAMES A. SPARKS,
Ap 25—2t Churchman's Bookstore, 161 Fulton st.

TO CHURCH CHOIRS.

A YOUNG LADY who has a very fine soprono voice, and understands music theoretically, and who is experienced in Church music, desires a situation either in this city or in Brooklyn, in a Church Choir as leader, or otherwise.

The most satisfactory references given, and only a moderate salary expected. Please address a line to box 1530, New York Post office. April 25—3t$

From the English Churchman.

Church Music.

It is most gratifying to find that the subject of Ecclesiastical Music is now gaining attention in every quarter. On Tuesday evening last, a lecture on the Church Music of Italy was delivered at the Music Hall, Store-street, by Mr. Ludwig Gantter, a native of Germany, who, by his knowledge of the whole subject, is well qualified to impart that information which the English public so much require, and which we fully believe they would gladly receive, if put before them in an accessible and (at first, at least,) popular form. The lecture was designated as an "Introductory" one, and was, moreover, in connection with Mr. Hullah's testimonial fund, both which circumstances, no doubt, tended to make it of a more general and sketchy character than would otherwise have been the case. The greater part of the time, too, was occupied with the *Musical* Illustration of the subject; and this, we think, was judicious; as on such subjects people gain a clearer view of the matter, and are more easily and permanently impressed, by means of example, than in any other way. Who, for instance, could have gathered from a mere description of the Church style of Palestrina and his compeers, and of the light dramatic style of Carissimi and Stradella, that Sacred Music had undergone so complete a transformation in the interval between these two schools?

After some introductory remarks from the lecturer on the Ambrosian and Gregorian Chant, a Gregorian Miserere was sung;—*first* in unison as it was, and ought to be sung; and then in harmony, as now used in the Roman Catholic Chapels of this country. Next came a piece of harmonized Music by Palestrina, "I will give thanks;" and the "Gloria" from his "Missa Papæ Marcelli." These, however, were very inadequate specimens of the compositions of this inimitable master. The first, though called a Motett in the programme, is but a Hymn, and not by any means a specimen of Palestrina's Motett style; and the second, which also is not a favorable specimen of his Mass Music, was badly sung. An apology was made for the short time the singers had had to get it up; but there was no need to go out of their way to choose a hard six-voice piece, where abundance of finer and easier music, by the same master, was at hand, and which they might have had for the trouble of asking. After this came the Miserere of Allegri, which, notwithstanding the obvious disadvantages under which it was sung, gave the hearers some idea of the solemn grandeur of that famed composition. At this point the lecturer entered upon the new style of music, which succeeded, and unhappily, but too generally ousted the Ecclesiastical; and in illustration of his remarks, specimens were given from Carissimi, Stradella, Marcello, &c.; and afterwards of the still later works of Pergolesi, Zingarelli, &c., down to that greatest of all parodies upon Church Music, Rossini's "Stabat Mater." All this was, of course, both needful and desirable, in order to show the characteristics of the different styles; though, perhaps, we ought hardly to judge of some of the pieces by an Ecclesiastical standard; for instance, Marcello's Psalms were not composed for the Church Service; and, again, Stradella's was professedly Oratorio Music,—necessarily, therefore, of a kind unfitted for the Church, where expressive song, dramatic effects, &c., are inadmissible, if a high standard of religious taste be the guide.

We should be glad next to have a series of lectures on Ecclesiastical Music, properly so called, and with that practical bearing which was alluded to in the first sentences of the lecture. What Churchmen have at heart is the improvement of our Church service, and the dedication to the worship of God, in union with the English Ritual, of the best music which it is in our power to provide. There can be no doubt in the minds of any who were present at the lecture we are alluding to, or in the minds of any, in fact, who have bestowed sufficient thought upon the subject, that what has been called, by general consent, "The Church style," is that which we must choose if we really wish to have *the best.* This possesses every characteristic—whether the music be jubilant or penitential—which a solemn and majestic Ritual requires—and yet has none of those questionable adjuncts, which, as Jeremy Collier says, are apt to "bring the play-house into the Church," and exchange an atmosphere of devotion and awe for one of curiosity and entertainment. Mr. Gantter very justly remarked that the great characteristic of the ancient music of the Church is its *unsecularity;* it cannot be taken for any other than what it is. Not so that which succeeded it; for, as he went on to show, its characteristics were actually borrowed from the theatre; and certainly no one, whatever his esteem for their beauty and grace, (for this is not the question, and is not for a moment denied or undervalued,) could say that the specimens from Carissimi, Stradella, and Marcello, were not quite as suitable, to say the least, for secular as for sacred words. In such a course of lectures as we have hinted at, we should be glad to have, if possible, a contemporaneous view of Church music in our own country. It is, perhaps, worth while to repeat what we have said before now, that the Church style of Palestrina and his school is identical with that of our greatest English composers, Tallis, Bird, Gibbons, &c., and moreover that it is the true, and only true, Anglican style; if, by Anglicanism, we mean the English Church from the Reformation down to, and inclusive of, the time of Hooker, Andrews, Laud, &c., up to the period, in fact, of the great rebellion. This, (including the Gregorian Chant) was the music, in defence of which Hooker's glowing eulogy was penned; this, the noble music which the divine Herbert joined in,—which was to him his "heaven upon earth,"—which was sung over his mortal remains when they were laid in their final resting-place at Bemerton. We shall find, if we examine the point, that the golden age of Anglican divinity was also the golden age of her Ritual and her music, and that music degenerated at a later day, just as did doctrine and practice. No true English Churchman seeks to model the Church on the pattern of the 18th century, and sure we are that no one, who will take pains to study the subject, will rest satisfied with the style of music of that period,—for he will be convinced that "the old is better."

We have good hopes that the musical movement now in progress will be rightly directed, and that the issue will be a very marked improvement in the musical service of our Churches. The "Motett Society," we hear, resumes its meetings after Easter; and such works as the "Parish Choir," and Mr. Burns' important publication "Ecclesiastical Anthems and Services for Church Choirs," announced in our columns of to-day, are likewise unequivocal symptoms of what is working in the public mind.

In conclusion, we wish Mr. Gantter every success. This, his first appearance, we believe, prepossessed most people in his favor, and we doubt not that such a series of Lectures as we have hinted at, would meet with every encouragement from English Churchmen.

The Sin and Danger of Lukewarmness.

I have said that the charge of lukewarmness, when brought against a Church, has reference, not to its institutions, but to its members. At the time of the reformation it was in her institutions that our Church required to be reformed: in a season of lukewarmness, the reformation is needed in her members, in her clergy, and in her laity—in ourselves, my brethren. Let us each one of us have regard to one individual, even to ourself; let us vindicate ourselves from the charge of lukewarmness, by a zeal and enthusiasm in the cause of our Glorious and most Blessed Master, controlled only by those rules of moderation which the Church has laid down; and when all the members of the Church, or the great majority both of clergy and laity, have ceased to be lukewarm, of lukewarmness the Church itself can no longer be accused. Remember, my brethren, that if a whole Church may be rejected because it is lukewarm, if it may fall and its candlestick be removed out of its place,—much more shall this be the case with respect to individuals: with respect to those who, without entirely renouncing, never seriously believe the doctrines of the Church; who, without completely disregarding attempt not universally to obey the precepts of the Gospel: who without totally relinquishing, do not cordially adopt or uniformly act upon the principles of religion; who, without absolutely denying, do not practically observe the sanctions of Scripture; who, without scornfully despising, do not confidently depend upon the *promises of Christ;* who, though they do not always forsake the House of their God, or attend there with the wanton levity which we have sometimes with sorrow to observe, yet are not regular in their attendance on the ordinances of religion, nor take part in them with habitual seriousness: who, although they admit the general importance of Christianity, do not experimentally feel it; who, without abandoning the principles of the Church, or those high truths for which Confessors bled and Martyrs died, yet from motives of worldly interest, or under the impulse of worldly fears, to avoid persecution, or to escape ridicule, neglect steadily, consistently, and fearlessly to support the glorious cause. These are the lukewarm, these, who think of self instead of Christ and His Church,—these who say Lord, Lord, but do not attempt to do the will of their Father which is in Heaven; these, who though not against Christ are not decidedly with Him; these, who have Jacob's voice but Esau's hands;—these are the lukewarm: these are they who beat the air and waste their time for nought; who have enjoyed so much of Divine illumination as to see the path of life and to admit the necessity of walking in it; who have felt some of the various motives which would invite, almost impel, them into the narrow path; who have been under that preventing grace of God, by which the Holy Ghost would press those motives on the conscience; who have gone, as it were, to the top of Calvary and seen the dying Lamb in his agonies, the stupendous sacrifice of God Incarnate, whose minds have felt overawed at the sight, their hearts *almost* melted into penitence, *almost* kindled into love, and have still hesitated,—have lukewarmly neglected the salvation they would not coldly reject, and when nothing less than the agony and bloody sweat, the Cross and Passion of their Incarnate God, would suffice to obtain for them the possibility of Heaven; when the Holy Ghost has been ever present to convert their hearts of stone into hearts of flesh,—have remained only one degree better than civilized heathens, doing only what mere men of good morals would do under any circumstances, even though they had never heard the name of Christ: these are the lukewarm: and the lukewarm will in the last day be rejected by Him who is the only Saviour, and whose words, "*Depart from me, for I know you not,*" imply everlasting misery."—*Dr. Hook.*

New Zealand.

The Bishop of New Zealand is apparently one of that small class of persons who are aware that great works are not to be done in kid gloves. The subjoined is his announcement of a college which he does not *propose,* and for which he does not (apparently) *solicit subscriptions,* but which he *has set going.*

ST. JOHN'S COLLEGE, BISHOPS' AUCLAND—INDUSTRIAL SYSTEM.

St. Paul's Rule and Practice.—1 Thess., iv. 11. That ye study to be quiet, and to do your own business, and to work with your own hands, as we command you.—2 Thess., iii. 8. Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—1 Thess., ii. 9. Ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.—1 Cor., iv. 11. Even unto this present hour we labor, working with our own hands. Acts xx. 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xviii. 3. Because he was of the same craft, he abode with them and wrought; for by their occupation they were tentmakers.

General Principles.—The general condition upon which all students and scholars are received into St. John's College, is, that they shall employ a definite portion of their time in some useful occupation in aid of the purposes of the institution. The hours of study and of all other employments will be fixed by the visitor and tutors. No member of the body is at liberty to consider any portion of his time as his own: except such intervals of relaxation as are allowed by the rules of the College.

In reminding the members of St. John's College of the original condition upon which they were admitted, the visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige him to require a strict and zealous fulfilment of this obligation.

The foundation of St. John's College was designed—1. As a place of religious and useful education for all classes of the community, and especially for candidates for Holy Orders. 2. As a temporary hostelry for young settlers on their first arrival in the country. 3. As a refuge for the sick, the aged, and the poor. The expenses of those branches of the institution which are now open, already exceed the means available for their support: and a further support will be necessary to complete the system. The state of the colony has made it necessary to receive a larger number of foundation scholars than was at first intended. The general desire of the Maori people for instruction will require an enlargement of the native schools for children and adults. The rapid increase of the half-caste population in places remote from all the means of instruction must be provided for by a separate school for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the college.

The only regular provision for the support of the institution, is an annual grant of three hundred pounds for the maintenance of students (the legacy of the late Rev. Thomas Whytehead has been invested in land, which will not return any rental for several years,) from the Society for the Propagation of the Gospel. It is the intention of the visitor and tutor to devote the whole of their available income to the general purposes of the college; but as the sources from which the greater portion of their funds is derived are in some measure precarious, and as this supply must cease with their lives, it is the bounden duty of every one to bear always in mind, that the only real endowment of St. John's College, is the industry and self-denial of all its members.

Even if industry were not in itself honorable, the purposes of the institution would be enough to hallow every useful art, and manual labor, by which its resources might be augmented. No rule of life can be so suitable to the character of a missionary college, as that laid down by the great apostle of the Gentiles, and recommended by his practice: "Let him labor, working with his own hands the thing which is good, that he may have to give to him that needeth." It will therefore be sufficient to state once for all, that any unwillingness in a theological student to follow the rule and practice of St. Paul, will be considered as a proof of his unfitness for the ministry, and that incorrigible idleness or vicious habits in any student or scholar will lead to his dismissal from the College.

Details of Industrial System.—The Industrial System is intended to provide, in a great measure, for the supply of food and clothing to the schools and hospital; for the improvement of the College domain; for the management of the printing-press; and for the embellishment of churches with carved work of wood and stone. Some parts of the system are already in operation, and the remainder, it is hoped, will be gradually developed. The Industrial Classes are divided under the two heads of Active and Sedentary employments. Every student and scholar, when not hindered by any bodily infirmity, will be required to practise one active and one sedentary trade. The classes for active employments will be arranged according to age and strength; but in the sedentary some liberty of choice will be allowed.

The classes for active employments are the following:—

1. Gardeners. Lower School. Duties.—Care of the Flower Gardens and Apiary; Wooding; Picking; Handsowing; Propagation of choice plants and seeds, &c.

2. Foresters. Upper School. Duties.—Care of the Woods, Plantations, and Roads; Clearing; Planting; Roadmaking; Fencing; Propagation of choice trees; seasoning timber, &c.

3. Farmers. Adult School. Duties. Agriculture in all its branches; Care of Stock, &c. &c. &c.

4. Sacrists. Theological Students. Duties.—Care of the churches, chapels, and burial-grounds; Cleaning and beautifying the churches and chapels; Clearing, fencing, planting, turfing, draining the precincts of the chapels and burial-grounds.

The classes for sedentary trades will be arranged in a similar manner. The trades at present open for selection, are, Carpenters, Farmers, Printers, and Weavers. The time allotted to manual industry will be divided between active and sedentary employments, according to the state of the weather, and other circumstances. Every class will be placed under the direction of a foreman, who is expected to study the best practical books, explaining the best principles of the arts and employments practised in his class, and to be able to teach them to his scholars. After a certain probation every foreman will be allowed a deputy, whom he will be required to instruct in the practical duties of his office. When the deputy is sufficiently instructed the foreman of the class will be allowed to devote a larger portion of his time to study, with a view to his admission into the class of theological students.

Conclusion.—In conclusion, the visitor desires to impress upon the minds of all the members of St. John's College, that it is the motive which sanctifies the work; and to urge them to carry into the most minute detail of their customary occupations the one living principle of faith, without which no work of man can be good or acceptable in the sight of God; and to endeavor earnestly to discharge every duty of life, as part of a vast system ordained by Christ himself, "from whom," St. Paul teaches us, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 16.

The sentence of death is already passed on every one of us, and God only knows when the sentence will be put in execution. We say every day one to another, how suddenly this man died! how is this other taken off in the midst of his sins; how young this other has been called away! but who takes warning, who says to himself that what is said of this man to-day, may to-morrow be said of me?—I will not say, when I die then there is an end of me—so far from that, that then begins my happiness or misery. I will remember the judgment passed on the unfruitful tree, "Cut it down, why cumbereth it the ground?" The same sentence may be passed on me when I least think of it. It is not now a question with us as it was among the heathens, what will become of us men when they die? Our Lord Jesus Christ has told us, and we must believe Him, for He came from God.—No man can have the true pleasure of life, but he that is prepared for death.—If I spend my life as I should do, I shall be able to say with St. Paul, "To me to die is gain."—*Bp. Thomas Wilson.*

The highest attainments in piety are frequently connected with exalted genius, extensive capacity, and profound erudition. Wherever this connexion subsists, it forms a character of sterling worth and superior excellence. It advances the human mind to its original perfection, opens new sources of enjoyment, and enlarges the sphere of usefulness. When the Christian and the scholar are united, both the religious world and the world of letters profit by the union. Christianity directs every capacity to its proper object, and exercises every power for the accomplishment of some important end. The benefits which society have derived from the labors and writings of a Melancthon, a Cranmer, and an Usher, are to be attributed to the happy combination of piety and learning.—*Stowell.*

It is pleasing to observe the advanced Christian living always as in the presence of God; marking His hand in every event, and ascribing every blessing and every deliverance to His all-watchful providence. Bishop Wilson made every incident in his life a subject of humiliation or thanksgiving. Whatever befel him reminded him of the divine presence, and of his continual dependence on the great Preserver of all.—*Stowell. Life of Bp. T. Wilson.*

It is remarkable that the holiest of men trust least to their own righteousness; whilst those who have only "the form of godliness," speak in high terms of their merits, and claim heaven as their due. The genuine Christian renounces self-dependence of every kind. His whole reliance is on the divine grace for ability to perform his duty; and all his hopes of acceptance, when he has performed it, are built on the merits of his Saviour.—*Stowell.*

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits. His residence is in the pleasant and healthful village of New Canaan, Conn.

Terms.—$75 per session of five months in advance, commencing on the first day of November and of May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

References.—Rt. Rev. T. C. Brownell, D. D., LL.D., Rev. S. Seabury, D.D., New York; Rev. W. Cooper Mead, D.D., Norwalk; Rev. B. I. Haight; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally.

April 18—4t D. H. SHORT.

TRINITY SCHOOL, No. 76 VARICK STREET
Rev. William Morris, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrines and discipline of the Protestant Episcopal Church.

Terms.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationery,	0 50
Fuel for the season,	1 00

Boarders.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks. Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

Trustees.

Right Rev. Benjamin T. Onderdonk, D.D., President, Revs. Thomas Lyell, D.D., William Berrian, D.D., John McVickar, D.D., Samuel Seabury, D.D., L. Jones, J. H. Price, J. M. Wainwright, D.D., T. H. Taylor, B. I. Haight, E. Y. Higbee, D.D., Murray Hoffman, Wm. H. Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M.D., W. H. Hobart, M.D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell. April 18—tf

MISSES RAINSFORD'S YOUNG LADIES' BOARDING AND DAY SCHOOL

WILL remove on the 1st of May from No. 47, Irving Place, to No. 60 Fourth Avenue.

References may be made to the Right Rev. the Bishop of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes, Price, and Samuel L. Southard; James B. Elliman and J. H. Hicks, Esq.; Messrs. Stanford & Swords, and Bartlett & Welford, New York. April 9—8t$

CLASSICAL BOARDING SCHOOL.

THERE is a vacancy for two lads in the family of a Clergyman, in a delightful and healthy village about thirty miles from the city, with which there is a daily communication. Number of boys limited to six. Reference to Floyd Smith, Esq., office of the Churchman, and Stanford and Swords, No. 139 Broadway.

April 4—5w.$

BALLSTON SPA INSTITUTE.—Rev. D. Babcock, Rector.

The well known "*Aldrich Mansion*" in the village of Ballston Spa, N. Y., having been recently purchased for the accommodation of this school, from its quiet, healthy, and accessible location, offers equal advantages with any institution in the State.

It is believed that the experience of the Rector for the last twenty years in the education of youth, combined with the assiduous attention of his assistants, will enable him to establish a school adapted to the wants and worthy of the patronage of all who wish their children thoroughly and properly *educated.*

Terms.—The year will be divided into two terms of five months each, the first commencing on Wednesday the 6th of May. For *tuition, board,* &c. $75 per term.

☞ Circulars may be had at Stanford & Swords, 139 Broadway, New York; and the Rector may be addressed at Troy, N. Y., until the first of May, afterwards at Ballston Spa, Saratoga county, N. Y.

April 11—6t$

ST. MARK'S HALL, Orange, Essex county, New Jersey. Rev. Anthony Ten Broeck, A.M., Rector.

The summer session will begin on the first Monday in May.

Terms—One hundred dollars *per session,* payable in all cases *in advance.* Pupils are expected to come provided with *bed, bedding, towels, napkins,* &c. These articles will be furnished to those whose parents so prefer; in which case, an entrance fee of $20 will be required.

The Modern Languages, Music and Drawing, will be taught at the usual rates.

Applications for admission of pupils, or for further information, may be made to the Rector. Address as above. March 7—3m

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Booksbound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,

May 31—yly 140 Fulton street.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for that purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,

Aug. 3—yly No. 449 Broadway.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet 6 inches deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,

Sept. 7—yly Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,

Aug. 9—yly 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and now recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a superior quality and equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,

No. 80 and 86 Wooster street,

Dec. 9—yly. near Spring.

ORGANS FOR SALE.

TWO small Church Organs nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt. The other in Grecian case, compass from G G to F in alt. They are of full, rich and brilliant tone, will be warranted and sold very low, on accommodating terms as the subscriber is about leaving the city.

Also, a small Parlor Organ in pine case stained, compass from CC to F in alt, with one stop and a half. Price $100. HENRY PILCHER,

March 14 7w 18 Vanderwater street

EDUCATIONAL TEXT BOOKS.
Published by D. Appleton & Co., 200 Broadway.

OLLENDORFF'S German Grammar, by Adler, 12mo. $1 50.
Reid's English Dictionary, with derivations, 12mo, $1.
Taylor's Manual of History, edited by Prof. Henry, 8vo. $2 25.
Guizot's History of Civilization, do. by Prof. Henry, $1.
Arnold's Lectures on Modern History, 12mo. $1 25.
Keightly's Mythology of Greece and Italy.

In preparation.

A German Reader on the basis of Ollendorff's system intended as a companion to his Grammar.
Surrenne's New Standard Pronouncing French and English Dictionary, 1 vol. 12mo. 900 pages.
Sewell's New Classical Speaker.
Ollendorff's New Italian Grammar, 12mo. Ap 18.

JUST received, by the Prince Albert, from London, the following works:

Bingham's Whole Works, new Edition, 9v. 8vo.; Horsley's Tracts; Leslie's whole Works, 2v. folio: The same in 7v. 8vo.; Bp. Hall's Works, 10v.; Lardner's, do. 11v.; Beveridge's, do. 7v.; Hurd's, do. do., 8v.; Simeon's, do. 21v.; do. Horæ Homileticæ, 11v.; Gibson's Codex, 2v.; Poole's Annotations, 2v. fol.; Doddridge's whole Works, 10 v.; Dr. Watt's whole Works, 9v.; Grave's Works, 5v.; Bp. Bull's Works, 1v.; do. his Latin Works, 1v. folio.; Hughes' Divines of the Church of England; Bishop Hare's Works. South's Sermons, cheap London copy; Wogan on the Lessons, Palmer's Origines Liturgicæ, new edition; Hole on the Liturgy, 4v.; Collin's Church History, 9 volumes; Hammond on the New Testament, 4vols.; Samuel Clarke's Sermons, 10v.; Beveridge's Sermons, together with a large number of other writings on theological subjects, which the clergy are invited to call and examine, and which will be sold at a small advance from cost, by STANFORD & SWORDS,

April 18. 139 Broadway.

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